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THE

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A QUARTERLY JOURNAL

OF

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Indian Evangelical Review.

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THE

INDIAN EVANGELICAL REVIEW.

No. XVIII.

OCTOBER, 1877.

Art. I.—WOMAN'S WORK FOR WOMAN.[1]

By Rev. A. P. Happer, d.d., Canton, China.

THE statement of the subject for this paper as thus expressed is only a *new* form of expression for designating an old subject. Another manner of expressing it is "Woman's "work for her Saviour." Another and a *clearer* statement of the subject is the following:—"Woman's work in making known "the precious salvation through Jesus Christ to her sisters in "heathen lands." The new form of expressing the subject has originated from a recent increased interest in the subject among Christian women, and the commencement of new organizations for carrying on the work. By reason of this new departure, in latter years, in conducting the work, and the enlarged plans for its accomplishment, there has gone abroad an idea among some portion of the community that it is a *new* work for woman; and hence the new form of speaking of the subject as given above. That this is a new work for woman is a great misconception. Woman has always had a very particular interest in everything connected with the redemption through Jesus Christ. Her special interest in the salvation effected by our Lord and Saviour

[1] This paper was prepared by Dr. Happer for the Conference of Chinese missionaries held recently at Shanghai, and will be published in due time among the proceedings of that body. But as the book containing those proceedings will not appear for some months, and even then will hardly be accessible to most of the readers of this *Review*, it seems advisable to give the article here. It is as applicable to India as to China; and our readers will doubtless be struck with the proof, incidentally afforded by this paper, of the essential similarity of conditions under which missionary work in both India and China is carried on.—*Ed. I.E.R.*

dates from the very hour of the Fall. As she was first in the transgression, and as upon her have fallen some of the heaviest consequences of the fall, so a special *precedence* was assigned to woman in the first promise which was made to the race, as it is recorded in the inspired Word,—"The seed of the woman "shall bruise the serpent's head." And the devotion of woman to her Saviour in every age of the world has been in accordance with the prominence which was thus assigned to her in connection with the birth of the Redeemer of mankind.

Women ministered to our Lord during his sojourn on earth; they were "the last at the cross, the first at the grave." They were the first messengers to tell the disciples that the Lord had risen. They were with those who were assembled on the morning of the day of Pentecost, and though we are not told what particular work was theirs in making known the Gospel when the Spirit of all grace came upon those who were assembled "with one "accord in prayer," yet every consideration assures us that the women there assembled were also partakers of the heavenly baptism then received, and were active and zealous participators in the wondrous events which subsequently occurred. For it is clear, from the incidental notices, that the number of women converts was very great in Jerusalem subsequent to that baptism. They were associated with the apostles in the trying scenes of the earliest persecutions,—in suffering as well as in labor. Paul in very many places in his epistles speaks of women as helpers in his evangelistic labors. And some very reliable commentators understand some of Paul's instructions to Timothy and Titus to mean that he gave instruction in regard to the labors of women as an *order* of laborers in the Church,—not only that they should watch over and care for the sick and instruct the ignorant within the fold, but also that they should seek those who were still without. The history of the Church in the first centuries of its establishment makes fully known how efficient in labors for Christ were the order of deaconesses. But the roll-call of honor of women-workers in the early Church is found in the 16th chapter of the Epistle to the Romans, where Paul, who was chief of the apostles, and in labors more abundant than they all, tells us of those who were the sharers in his labors and also in his sufferings.

It is not my purpose to follow up the history of woman's work for her Saviour as recorded in ecclesiastical history. Time would fail in the attempt to give the merest outline of the record. I have alluded to the subject to show that the so-called "woman's "work for woman" is no *new* feature of Christian work, but that it is one which commenced with the very earliest establishment of the Church. Whilst the manner of the work has been various, in different ages and different circumstances,—the work, in every form and phase of it, has been the work of woman for her

divine Saviour and Lord, the manifestation of her love and devotion to him. It may have been in caring for the orphans, in instructing the ignorant, the nursing of the sick, the relieving of the suffering, in the making known of the Gospel to the perishing, but every variety of her labor has been in consonance with the spirit of the song of the angels as it was sung on the plains of Bethlehem,—"Glory to God in the highest, and on earth peace, "good will to men" (Luke ii. 14).

But, if possible, the right and privilege of women to labor for their Saviour rest upon a more sure and impregnable basis than these Scriptural examples. They rest upon the same basis as that of *all* his disciples—viz., upon the divine commission of our Lord. The commission to "go into all the world and "preach the gospel to every creature" was not given to any privileged order, nor was it restricted to any special class of his people, but it was given to all his disciples. The duty to obey this command, on the part of his people, arises out of the relation which they sustain to Christ as his blood-bought followers. As there women are equally with men the partakers of his grace and sharers of his love, so are they equally under obligation, and equally entitled to the privilege of obeying his last command. Hence it follows that they who would withhold from women this privilege of serving their Lord in this blessed labor of making known the Gospel to women in heathen lands, or excuse them from their duty by reason of a weak sentiment that women cannot endure the privation, and ought not to be called upon to make the self-denial, which the discharge of the duty requires, seek to deprive them of one of the most precious birthrights of the children of God; and they would also withhold from the field, which is the world, one of the most efficient instrumentalities which God has appointed for its renovation. We may very properly say to all such, Hinder not the work of God, and interfere not with his wise and gracious appointments, but rather coöperate in every way, and give assistance to the divine arrangement for the conversion of the world to Christ.

By this new form of expression, "woman's work for woman," I suppose is specially meant the work of making known the blessed Gospel of salvation to the women in heathen lands. The providence and Spirit of God, which guide his Church and people in their work for the Master, as the cloud by day and the pillar of fire by night guided the Israelites on their journey through the wilderness, have guided the women of Christian lands to this special work in these last days; and their so largely engaging in it is one of the most marked signs which betoken the near approach of the millennium. The providences which call them to this work are so clear and manifest as, properly considered, to call the Church to a yet more vigorous and self-denying prosecution of the work.

Some of the providences which call upon women in Christian lands to enter with earnestness and consecration upon the work of making known the Gospel to women in heathen lands are these: It is *now* practicable for single women to reside with safety and peace in the midst of the women in these countries. Fifty years ago, however, it was not safe for Christian women to reside at any of the great cities of China, or India, or Turkey, or Japan, except with their husbands or in the families of relations. But now, in all the principal towns and cities of these populous countries, single women, in companies of two or three in Christian homes, can dwell safely and in peace, and can carry on the various agencies and means for making known the Gospel of the Kingdom among the women and girls, and it is becoming more safe and practicable for women from Christian lands to reside in the greater centres of population and influence in heathen lands for missionary work *year by year*.

Another providence which indicates the will of God is this—it is now *safe* and *practicable* for single women to journey to and from these lands. Fifty years ago it was not practicable for them to travel thus to any extent, and only to a very few places. Now, however, such are the facilities of travel by steamers and railroads that it is entirely practicable for single women to journey safely and in peace to all these countries, the inhabitants of which are sitting in darkness. The facilities of travel are such that not only may earnest Christian women safely go by these conveyances to the fields of Christian work, but tourist ladies are found visiting these various lands in the pursuit of pleasure.

Through the great extension and the increase of the facilities of obtaining an education in Christian lands, and in connection with the numerous and glorious revivals of religion, there are a greatly increased number of Christian women who are prepared by education and the endowments of grace to go forth and labor for the enlightenment of the ignorant, and the salvation of the perishing.

While these wonderful external changes have been in progress, and while the laborers have been preparing, a yet more wonderful change has been effected in the public sentiments of the people of all these different lands. Thirty or fifty years ago such was the state of public opinion in these lands that there was no desire for female education, and there was no access to the houses of the people of any class. But by reason of various wide-spread and widely different influences which have been at work,—such as the diffusion of Western education and science among the men of these several countries, of their intercourse with the people of other lands, the introduction of steamers and railroads, and of the diffusion of some glimmerings of the glorious light of

the Gospel by many agencies,—there is *now* a general and wide-spread readiness to admit the ingress of Christian women to the houses of all classes and conditions; and there is a readiness on the part of women and girls to attend Christian schools vastly beyond the present means provided for their instruction. It is very difficult for those who have not been observant of these changes to realize how great and wonderful they are. They have not occurred in one place or country only, but in almost *every land* all over the world. So that it is literally true *now* that there is scarcely a land where there is not at this time an open door for women to work for women in making known the Gospel of Jesus.

A still clearer indication of the will of God in this matter is this—*the necessity* of woman's work for woman in heathen lands. It is a fundamental truth of Christianity that Jesus is the only name given among men whereby they can be saved; and hence the women in heathen lands, who are without the knowledge of Jesus, are perishing. This Gospel of salvation can only be made known to these women, who are thus perishing, by Christian women. By reason of the customs of society which prevail in these lands, the heathen women are not permitted to attend upon the preaching of the Gospel by men, no matter whether these men are from their own country or are from other lands. The customs of society in these lands virtually *prevent* the women being reached by such Christianizing influences and efforts when put forth by men. And hence it is *manifest* that if they are ever to be reached by the Gospel, it must be made known to them by Christian women.

Another consideration bearing upon the point of woman's duty and privilege to labor in the work of making known the Gospel is the *importance* of "woman's work for woman" as connected with the great work of the conversion of the world to Christ. The glorious enterprise which is set before the Church to inflame her zeal and call forth her unwearied efforts is this—that "the kingdoms of this world should become the kingdoms of our "Lord and his Christ"—that "the ends of the earth should see "his salvation." But this glorious result, the great and grand object of all missionary work, can only be fully and effectually accomplished by the conversion of the women in heathen lands.

It has passed into an axiom that mothers preëminently mould and form the character of their children. This is just as true of mothers in heathen lands as it is of mothers in Christian lands. And hence, so long as there are heathen mothers there will be heathen children. It is equally so in all the other relations of society. It is by some supposed that because the women in heathen lands are spoken of as ignorant and degraded, therefore their influence is but small. This is not, however,

the case. In these great heathen lands the women in their homes give character to the usages and customs of society. The form and services of idol-worship, the hold and influence of superstition upon the people, old and young, are largely established and perpetuated by the influence of the women. No community can be purged of the leaven of heathen superstition and idolatrous customs till the women of the said community become Christianized. Hence, as the heathen women of these lands can only be reached through Christian women, no words can adequately portray the vast and increasing importance of woman's work in making known the Gospel of salvation to their own sex in heathen lands. It is most intimately connected with all successful efforts for permanent results in the work of the conversion of the world. But time will not permit me to enlarge further upon the *Scriptural warrant*, or the *importance* and *necessity*, of their work.

It is a cause of rejoicing and thanksgiving that the way is open and the facilities are so great in so many lands for the dissemination of the Gospel among the women of these lands. But as missionaries in China it more pertains to our present purpose to consider the facilities for this work which are now enjoyed in this land. In this view we may well rejoice that there are such great facilities for making known the Gospel to the daughters of China. These facilities, besides the other considerations above referred to, come from the constitution of the family relationship in this land, and from the character of the civilization that prevails among them. There are few heathen countries where woman occupies such a favorable position in the social and family circle as she does among this people. Whilst the seclusion of the sex prevails to a certain degree, it is at the present time a great *preservative* to her character, and it in no way interferes with efforts made for her evangelization by Christian women. So far from there being any prejudice against the education of women existing in the minds of the people of this country, their education is very highly estimated, and a literary woman is held in great honor. The names of such are handed down from generation to generation. The sentiment prevailing in the community is most favorable to the establishment of schools for teaching girls, and also for teaching women. When missionary ladies have the charge of schools, it is at once a passport to the respect of the community in the midst of which they are opened. And such is the desire of all, even the poorest, that their children should be able to read, that the proposition to open a school for the teaching of girls is always received with favor; and in this way an opportunity of teaching the Gospel is found, when perhaps other means would not succeed. The quiet and orderly character of the people also affords facilities for holding meetings for women both in the cities and the villages

without hindrance. The intelligence of the women, and the readiness with which they apprehend religious truth, make such meetings to be of the greatest interest and importance as the means of communicating to them a knowledge of the Gospel. So that, in view of all the circumstances, we have the greatest *encouragement* for using all the means in our power for Christianizing the women of this land.

I come last to consider what means shall be employed to make known the way of salvation to the women of this populous empire. In general, it may be remarked, there is the opportunity and necessity of using the *same* means here as have been found useful anywhere else, and which are adapted to effect the desired result. In this widely extended country some kinds of labor will be found better adapted to one place than to another. In some places there will be found the necessity of using some kinds of effort which are not needed in another place. Practical wisdom is needed in this as well as in all other parts of missionary work, to select the particular means which are best suited to each particular community. And when this or that plan of labor has been selected, each one will pursue it with prayerful and laborious effort to the desired result. But of course all means will be successful only as they are blessed and made effectual by the Holy Spirit operating upon the hearts of those who are reached by them.

I will notice in succession these various means. *1st.* Day-schools for girls or women, to teach them to read their own language; and, in connection with that, giving them daily instruction in the doctrines of the Gospel. In teaching them to read their own language the Chinese characters may be used or the romanized colloquial, as experience at different places and with different dialects may render expedient. But general experience in China teaches that the instruction should be given in *their own language*, and not through the English or any other foreign language. The great object in the establishment of such schools is to communicate to the pupils, and through them to their parents and friends, a knowledge of the blessed Gospel. In most places there will be no difficulty in getting girls to come into such schools when the Christian Scriptures are used as a text-book. In some places married women will avail themselves of such opportunities to learn to read; and they should be welcomed to the advantages of such schools. The extent to which such schools may be opened in some parts of the Canton province is only limited by the means at command to meet the expense, and the supply of Christian women to superintend them. The advantages which such schools afford for introducing the Gospel into the families in their vicinity, and of getting the women of the neighborhood to attend religious service at

the school-rooms are obvious to all. For the full benefit of the school as an agency for this purpose, there ought to be a room in connection with each school suitable for holding meetings for the women and girls of the neighborhood, who would assemble at stated times for religious instruction. These meetings, of course, would be conducted by the lady missionary or the native Bible-woman.

2. The second instrumentality I would mention is *boarding-schools for girls*. In a wide range of experience during the last fifty years in many different countries, such schools have proved to be of great importance as a means of introducing the Gospel, and moulding and elevating the character of the people in whose midst they have been established. Time will not admit of my giving details of the results of such institutions in Ceylon, in India, in Burma, in Persia, in Turkey, in Syria, in South Africa, and in the Sandwich Islands. Neither is it necessary, as the wonderful results that have been secured thereby are quite well known. The objects to be secured by them are to train up fully qualified teachers for the native schools, to prepare Christian and enlightened women to be the wives of the native pastors and evangelists, and to be helpers to them in the pastoral work, in the elevation and Christianization of the professing women among the natives. Such work, which is intimately connected with the permanence of missionary labors, and which affects the very foundations of Christian society in heathen lands, can only be done by native women who have been thoroughly trained in a Christian family, such as properly conducted boarding-schools are to their inmates. But, in order that such schools should be efficient for these objects, the pupils must be received into them under proper regulations. No one should be received into them who is already betrothed to a heathen youth, unless he is also to be received into a Christian school for boys. None should be received unless the parents enter into a written agreement that the betrothal of the girls shall be with the consent and approval of those who have charge of the school. Unless there are such regulations as these established for the reception of the pupils, many of the girls so educated will be married to heathen husbands; and thus the great object of their education in these schools, as it concerns the cause of Christ, will be lost. In view of the expense in money, and the toil and labor required of those who have the care of such schools, it does not appear to be a wise expenditure of means and labor except under such regulations. And when such arrangements can be secured and carried into effect, the very best results, with the divine blessing, may be expected in China from such schools properly conducted.

3. The establishing of boarding-schools for *training Bible-women*. The plan and aim of schools for training Bible-women

are in several particulars quite different from those for girls. The aim of these training schools is to train Christian women so as to fit them to go from house to house to instruct the women in some knowledge of the way of salvation, read to them out of the Bible or suitable Christian books, and hold meetings for prayer with them; or to train some of them to be teachers of the day-schools. Widows without children or any other persons dependent upon them, and who would therefore be at liberty to give themselves to Christian work, are those most desirable to be received into such schools. But, of course, at an early stage of mission work at any place, and under particular circumstances, the doors of such schools might be widely opened to the wives of native assistants who had not previously received a Christian training, and who could be spared from home duties for a while; and also to other married women whose character and abilities give promise of usefulness in Christian work if they had the requisite knowledge. Of course those who are already members of the Church, and have the character and disposition which promise usefulness as Bible-women or teachers, will have the prior claim to admission. For the efficient prosecution of Christian work among this numerous people, it must be evident to all that one of the most important labors devolving upon those who come from Christian lands will be the training of Bible-women, who, with the love of Jesus glowing in their hearts, and with the earnest desire to lead their countrywomen to the knowledge of this precious salvation, will go from house to house in the cities and in the villages to tell them of the all compassionate and loving Saviour. The training of Bible-women for evangelistic labor among the people will in most parts of China be the most feasible and economical plan of Christian work. The Chinese women have sufficient mental powers and intelligence to fit them for such work. There are everywhere large numbers of middle-aged widows, with no children requiring their care, and having no mothers-in-law to restrain them, who after conversion can be prepared for such Christian work. In most places the class of persons who can engage in such work will be glad to come to the school if they are supplied with food and instruction, they furnishing their own clothing. The time which they spend in school will give the opportunity to study their character, and to judge of their adaptedness for any particular work or place of labor. Besides the instruction given to them in the Gospel and the way of salvation, special instruction should be given to them as to the duties of Bible-women and the best way of performing them. This form of work for women admits of the most indefinite expansion under the care of women from other lands. And it is one which the native Church can at an early day take up and carry on for and of themselves.

4. *Industrial classes.* Another form of regular class instruction is called by this name. Its main feature, and the one from which it takes its name, is this—that a number of women are induced to come together at the same time and place, where work is given them to do for which they are paid, and when they are thus working they are instructed in the way of salvation. This method is useful when, for any reason, the women cannot in any other way be got together for instruction, or when they are so poor that, however willing they might be to come to a Gospel meeting, they cannot spare the time to come. It has this special advantage—that the members of such a class will be generally *regular* in their attendance. Such classes, I have no doubt from the statements made by those who have tried them, may be the means of reaching persons who would not be otherwise reached. There are places where such classes are not needed, as the women can be reached by the other means; there are also places where such classes would be highly useful and appropriate. In the use thereof, as in all other kinds of labor, the wisdom which cometh from above, and which is profitable in all things to direct, is needed.

5. A most efficient and important manner of work is the *visiting from house to house.* The customs of society in many parts of the country do not admit of women going abroad from home much. And, even when other reasons do not forbid their going from home, their crippled feet do not permit them to walk far to attend meetings. Because of their seclusion, a visitor is nearly always welcome, as breaking up the monotony of daily life. In most parts of the country a foreign woman will readily find admission into every house, and have an opportunity of telling or reading of Jesus to the occupants. This mode of labor has been tried at Canton, both in the city and the country, with the very best results. It is here found entirely feasible for the native Bible-women to obtain ready access to the houses of those of the middle and humbler ranks of life. While the women from abroad will of course have special advantages in this work over the native women, yet it is utterly impossible for such a work to be done by foreign agency, and it is especially favorable that the native women find such ready access to the houses of the people to "tell the old, old story" of a Saviour's love. And hence one very important branch of instruction to be given to Bible-women is to instruct them particularly how to guide inquiring sinners to Christ, and that they may be made wise to win souls to him. In Canton city five native Bible-women visited during last year in the aggregate some 2,932 houses, in which they saw 15,761 women, to whom they had the opportunity of speaking of Jesus and his salvation. Of course the result of such visiting will depend

greatly upon the manner in which the work is done. But every one must see that such visiting by women who are wise to win souls affords the very best opportunity of communicating a knowledge of the way of salvation.

6. The great and central work, to which all the others should converge, is the work of *holding meetings* for women and children by women. In order to secure the attendance of the Chinese women, these meetings should be held in several small chapels in different places, rather than in one large church for an extensive community. The best arrangement might be, when practicable, to have several small chapels for meetings for women on the week-days, and then a church, to which the women from the whole district might come together in one place for the Sabbath worship. Of course the men are excluded from the smaller meetings which are appointed for the women. The advantages of having many small chapels are that the poor women in the vicinity of each chapel can attend the service. They will meet their near neighbors there. and thus become acquainted with each other as attendants upon Christian services. When these meetings are held in the same building with a day-school for girls, the mothers and other relatives of the pupils will come in, and thus different members of the same family will come more fully under religious instruction. It will also greatly contribute to the efficiency of these means if there could be a Bible-woman connected with each chapel, who would seek to gather in as many of the women of the neighborhood as she could to the services, and then follow up the impressions made upon them in the chapel by visiting them at their own homes, and instructing them more fully in the leading truths of the Gospel. By the blessing of God, it will be found in the great day of account that this and that one was born again in some of these humble chapels. When the circumstances are favorable it will be found very advantageous to have a church at some central place to the chapels, in which as many of the women as possible can come together for Christian worship on the Sabbath, or at other stated times. The influence of numbers is always felt upon the audience itself, and it is also felt on the community around. In such assemblies the influences of the Holy Spirit are felt in the greatest power.

7. In connection with these varied agencies one more only remains to be mentioned by me. This is the use of *medical relief* among the women by female physicians. It is well known that women and children are the greatest sufferers from "the ills "that flesh is heir to." All the considerations that cause medical missions, as conducted by missionary practitioners, to be regarded of so much importance, apply with increased cogency to this instrumentality as used by female physicians among heathen women.

That the various missionary societies have so lately commenced its use, and that as yet so few medical ladies have come forth to these lands, where their sex are such terrible sufferers from disease, shows how slow mankind are to adopt any new plan of work. It might be well for those who have the opportunity of seeing the results, as manifest in actual experience, to let them be widely known, and that some well considered expression of opinion should be sent forth in reference to this kind of woman's work for woman. It is my opinion that it is very greatly needed; that there is every facility for engaging in it by qualified persons among the women of these great and populous lands; and that as an instrumentality in ameliorating the condition of woman, and of facilitating the dissemination of the Gospel of salvation, it is second to none. It is therefore most desirable that a female physician should be connected with each company of missionary ladies as soon as possible. By using the chapels for women as places for dispensing medicines, the efficiency of all these other means would be greatly extended, and a much greater number of hearers would be brought under the sound of the Gospel. All these various means have been tried at Canton except two, viz., the industrial classes and medical practice. As there has been every facility for all the other kinds of effort here, there has been no occasion to resort to industrial classes. The experience in the other forms of labor only deepens the conviction of the great importance of having a medical lady to help in the great work for women at Canton. There are now in connection with the American Presbyterian Mission seven day-schools for girls, with some 150 pupils, a boarding-school for girls with 20 pupils, and a training-school for women with 10 women as students; there are six Bible-women, and there are 24 meetings weekly at the six small chapels. While a great deal of this work is preparatory work, which promises a very abundant harvest in the near future, yet the gathered results thus far have been most gratifying. The number of women and girls who have been received into the Presbyterian Church at Canton during the last six years, on profession of their faith in Christ, has been *eighty*.

In considering the signs of the times, and in looking over the whole line of missionary progress, there is no one indication to me so full of promise of the future rapid extension of the Gospel, and of the permanency of the results of missionary labor, as the great increase in the number of women laborers during the last eight years. The statistics of all the missionary societies are not before me so that I can give the exact statement of the increase during these years. But the statistics of the American Board of Commissioners for Foreign Missions show that while the whole number of single women who have been sent forth during the

64 years of the Board has been 236, of this number 97 have gone forth during the last *eight years*,—i.e., *three-eighths* of the number have gone out in *one-eighth* of the time. I suppose the increase has been nearly the same on the part of most of the missionary Boards during this time in the United States, and within this period nearly every denomination of Christians who are engaged in foreign missionary work have organized a Woman's Board of Missions, in connection with the general Board, to develop and direct the efforts of women for women in heathen lands. It must be evident to every intelligent observer that this new departure in the missionary work has but begun in its great and blessed work for the Master, and that among the women of Christian lands there is the capability of almost indefinite enlargement and expansion in this great work. It is equally evident that the condition of women in heathen lands presents the most pressing and urgent calls to Christian women to use their most strenuous efforts to communicate to them the knowledge of the blessed Gospel of our Lord. Just in proportion as their labors are increased and extended will these wastes of heathenism "bud "and blossom as the rose," and these desolations become as the garden of the Lord.

May the great Captain of our salvation, as he leads forth the ransomed hosts of the Lord to the conversion of the world, greatly multiply from every land the number of women-workers for women, and crown their labors with ever increasing success, till "the kingdoms of this world have become the kingdoms of "our Lord and his Christ," and "the glory of the Lord fills the "whole earth as the waters fill the sea"!

Art. II.—THE BIBLE IN THE SCHOOL.

By Rev. G. Milne Rae, Madras.

THE affiliation of mission schools to the Indian Universities will be generally admitted to be right in principle, inasmuch as the professed aim of the Universities coincides in part with that of the higher Christian schools; for the intention of the promoters was to give suitable encouragement to liberal education, whether such education should be imparted by Hindu or Musalman, Christian or Secularist. But, though the theory may be right, it is open to question whether schools have not suffered from this connection, by reason of defective administration on the part of University authorities, arising from their failure to realize the aims of the founders. It is true that the Universities do not teach—they do not direct or even inspect the schools; all they do is to appoint books or subjects for examinations and to confer degrees; but these examinations and degrees have produced an effect on the practical working of our schools which one contemplates with mixed feelings. On the one hand, there can be no doubt that the Universities supply such a stimulus to activity as it is very desirable for students to have, and as it would be difficult to replace. On the other hand, the pressure which seems in this generation to beset almost all departments of life-work has set in with great force for the worse in education. The amount of work set down by the University preparatory to the examinations is often far too much to be done within the specified time, and the standard of the examinations is rising so very rapidly that teachers and students alike are put sorely on their mettle to rise to the mark, or to keep up when they have attained it. The coming examinations are always in view, and there is a tendency to value every branch of knowledge by its bearing on the examinations rather than for its own sake. There is a tendency to assume that the passing of the examination, or the obtaining of a degree, is the successful finishing of one's education, apart altogether from the manner in which it has been received, or the discipline which it has exercised on the mind and character. When any branch of knowledge in an educational course is treated by the learner merely as a commercial article, it can scarcely have its intended influence in the way of enlarging the mind, or bringing out its best qualities.

It has thus come about that the Universities have not had a wholly beneficial effect on colleges and schools; and the tendency

of which we have spoken is one that affects all the parts of a liberal education. Though a well regulated system of examinations may be fitted to do good, yet the present excessive influence of them is not, on the whole, favorable to general education; and it is desirable to keep this in view while we consider the more special question as to the way in which Bible-teaching in our schools has been affected by affiliation.

The Bible is not a book on which the Universities have hitherto seen fit to examine. Whether the sworn loyalty of the Crown to the principle of religious neutrality requires its exclusion from even "optional" lists of subjects, it is not necessary, for the present, to ask. The fact remains that the Bible is not examined on by the Universities, and therefore in some schools it has to struggle for existence side by side with subjects that "pay" in the University examinations. Now, it may be very good for the Bible to have to struggle for existence; it has had to do so before, and we are not sure that it has been always the worse for it in the long run. Still, if there is any unfairness in the struggle,—if there are any obstacles in the way of its influence which can be removed,—if the conditions under which it is taught can be made less unfavorable to its interests, all friends of the Bible would be ready to do what they could to secure for it its right place.

In a paper on *The Bible in Mission Schools,*[1] printed in the April number of this *Review*, it is strongly maintained that the conditions under which Bible teaching is now-a-days carried on are so unfavorable as to give little or no hope of spiritual benefit arising from it, and that the main, if not the sole, cause of this lamentable state of matters is the connection of our schools with the Universities. Mr. Ellis says that, "considering "the fruit which we have a right to expect from the teaching of "the Bible in missionary institutions under favorable conditions, "our work is now not worth maintaining." The first part of this extract may mean anything, but the last seven words are sadly clear; and, if the facts within the field of Mr. Ellis' observation justify, even with a distant approximation to the truth, the statement we have quoted, it is time that something practical and effective should be done. The practical remedies which the

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[1] The preparation of the Article here alluded to was almost the last work which was done for this periodical by the lamented Mr. Ellis. A portion of the present Article, which is in some sense a reply to that of Mr. Ellis, was written before the death of that gentleman. Our readers should bear in mind that Mr. Ellis wrote in Calcutta, and that his opinions were formed on his knowledge of educational work in that city; while Mr. Rae writes in Madras, where, if we mistake not, missionary education occupies perhaps a more favorable position than in many other Indian cities.—*Ed. I. E. R.*

author suggests do not appear to be of an effective sort, but still they are worth considering on various grounds.

The first remedy seems to be stated for the purpose of showing that it is impracticable. It has been tried, it is said, and not found very wanting, in Ceylon. The possible remedy in question is "that attendance at the Bible class should be made op- "tional." The advocates of this plan (of whom Mr. Ellis is *not* one) suppose that it would take some of the hindrances out of the way of natives, and would swell the classes in mission schools. It would at least guarantee that those who did go to the Bible class would give their attention to the subject. We are not at all sure that such results would follow; but, whether they would or not, the question is one of principle. To us it seems that the only proper place for the application of such a rule is, not in schools supported by the Christian Church, but in those upheld by Government. It is not probable that any such classes will be soon formed there; for when "a deputation of seventy noblemen "and gentlemen, headed by the Archbishop of Canterbury, waited "on Lord Palmerston and Sir Charles Wood, on the 30th July "1859, to request a removal of the authoritative exclusion of the "Word of God from the system of education in the Government "schools in India, so that none who may be disposed be inter- "dicted from the hearing or the reading of the Bible in school "hours, provided always that such safeguards be adopted against "undue interference with the religions of the natives as may "appear just and proper to the several Governments in India," reference was made to "a previous despatch under which "it was stated that a Bible class may be formed *out* of "school hours, and that the Bible itself may be read as an "*historical* book, without teaching its *doctrines*, *in* school hours." This was the answer, and this is how the case stands in Government schools. We do not know all the reasons that may have induced missionaries in Ceylon to make attendance at the Bible class optional. It is certain that they have not all done it. Though it is possible to conceive circumstances in which missionaries might agree to accept such a rule, it would be quite another thing for one to propose any rule of the kind as if it were right in Christian principle. No student is compelled to attend a Christian school; he or his friends may choose either a Christian or a secular one; but if they deliberately elect the former we do not see that there is any further room for a choice between Christian and secular instruction. What is the difference between a Christian and a secular school? The readiest test of that difference is the presence or the absence of the Bible as a regular class-book. The Bible, with spiritual men to teach it, is a *sine quâ non* in mission schools; and we fear that not a little of the alleged failure of mission schools to produce satis-

factory religious results has arisen in some cases from unfaithfulness to this principle.

But it is said that "the Bible has been crowded out by the "admission of the University course." Why then not try to get the Bible admitted in some way as a part of that course? If it does not pay in the examinations, why should it not be made to pay? Mr. Ellis proposes that we should make an agitation with the view of getting the Syndicate to "acknowledge the Bible, at least "as a Christian classic,"—to give it "a place in the University ex-"aminations" side by side with Bain or Herbert Spencer, and to assign marks to students who should study it in preference to the works of (for instance) these philosophers.

We do not think Mr. Ellis has asked the Syndicate to do an act very flattering to the Bible, or to their own opinions of it; nor do we think him very consistent with himself in holding, on the one hand, that "the practical effect of the University system, "even in missionary institutions," is that the instruction necessarily becomes "coaching," and, on the other hand, that the Bible should be subjected to this "cramming system." For ourselves we confess that we are not very anxious for the success of this proposal. We see certain obvious advantages, we see certain equally obvious disadvantages; and we will not stop to balance them, or to decide exactly on which side the preponderance lies. But there is one suggestion under this head that it may be worth the pains to make, and that would perhaps meet Mr. Ellis' view. It has been the custom now for a good many years in Madras to have a separate annual examination in religious knowledge. Prizes are provided from funds left by Mr. Peter Cator for that purpose, and a large number of young persons are encouraged to read and to compete for the prizes. The average number of competitors for each of the last six years has been about 260, of whom about 100 were heathen; and the effect on Scripture study in schools has been generally felt to be stimulating and good.

Now, in a city like Calcutta or Bombay, where there is a large population of non-official wealthy Europeans, interested in Christian work, there should be no difficulty in making up an examination which would test and encourage careful study at least as well as the University, and probably, if the business were well managed, with a more healthful effect. At all events, if the effort to obtain a place for the Bible in the University examinations should fail, this is the alternative that we would recommend, in very decided preference to that last and worst remedy which Mr. Ellis suggests. This last remedy is that, in the event of the Syndicate refusing to give the Bible a place beside Bain and Spencer (!), the mission schools should cut connection with the Universities altogether. It is easy enough

to say to the University, "Since you won't do what I wish "you to do, I dissent and I will separate." That is a cut-and-dry way of doing, and unfortunately has too many precedents in the religious world to follow, but it does not commend itself as the way by which, in present circumstances, we are likely to mould the youth and the thought of India. It is generally a pleasant thing to think of the good old days; but it is not a very practical thing to wish to have them back again. It is easy to assume that affiliation is, if not the sole, at least the main cause of the alleged want of spiritual results in our schools, because that is the only outstanding difference between our external circumstances and those of our predecessors; but we shall not certainly regain the "favorable conditions," which they are supposed to have enjoyed, merely by dropping affiliation, any more than men of the world will regain in this country the "favorable conditions" under which such vast fortunes were of old obtained. Our part surely is, not to try for the same external circumstances in which earlier missionaries wrought, but to seek after the wisdom with which they adapted their modes of work to the times in which they served, and to reproduce in our personal history the noble spirit with which so many of them fought the fight of faith, and contended against the difficulties with which their souls and their labors were alike encompassed.

But to separate our schools from all connection with the Universities involves consequences of a very serious kind. It virtually says to thousands of young men who are willing—not to say anxious—to read the Bible in school that they can have no opportunity of doing so. And, at a time when many Hindu parents are feeling the insufficiency of a system in which religion finds no place, it would seem strange for missionaries so far to abnegate one of their great functions as to shut their Christian schools against those who are willing to attend them. It may, of course, be replied that to give up affiliation does not mean to give up education. But it means, to all intents and purposes, giving up the higher education; it means that the higher education by Christian agency is a failure; it means an acquiescence on the part of the Christian Church in the erroneous notion that the educational question for this country is settled in favor of a secular system. It means all this because the desire for higher education is an undeniable fact. The fact to be recognized is that, right or wrong, the desire for a liberal education, and an accredited test of it, exists in the minds of the Indian youth. In other words, a desire for education in connection with the University is everywhere prevalent, and we have not the power, though we had the wish, to destroy it. After all, however, it is not a fact which, taken by itself, missionaries can very sorely quarrel with, seeing that

they have done so much, from the very first dawn of educational light in this land, to bring it about; and a sudden radical change of the kind proposed would not only be a stultifying of their past policy, but a playing into the hands of secularists. There is nothing at which these men would more heartily rejoice—which they would do more to advance. They do not like the ocular demonstration, which the successful working of mission schools affords, of the possibility of giving a thoroughly good education combined with a thoroughly Christian spirit and teaching, in a manner at once satisfactory to the Government, agreeable to the people, and in harmony with the highest aims of the Church. And one aim which the Christian educator here must ever keep in view is that this country shall not, because of the impotency of our Government to save it, be saddled with a system of education from which religion is strictly eliminated, and which, if left to work unchecked, might produce results that would cripple the Church's work in other lines to an extent one trembles to contemplate.

It is not the wish of the Government that the higher Christian education should perish, that the schools and colleges maintained by the Christian Church should be closed; and surely it would be unwise, because of present difficulties, for missionaries to yield to these difficulties, instead of bravely struggling.

But it is said that "our work is now not worth maintaining"—that it is not doing any good if measured by a religious standard. Well, India is a big place, and it may happen that one part differs from another part in the educational phenomena which it presents to the observer. Perhaps Madras may have external circumstances and conditions more favorable than exist in Bengal for the carrying on of Christian work in schools. But, whether this is so or not, it would be difficult to find an educational missionary here who would subscribe to Mr. Ellis' dictum that "our "work is now not worth maintaining." The actual state of the case here, as regards religious instruction, is not for a moment to be described in Mr. Ellis' language. It is true that those classes of boys who are preparing for University examinations are greatly tempted to neglect the Bible lesson, which does not help them directly to prepare for the expected ordeal; and this temptation acts most strongly perhaps on most of those students who have had all their pre-collegiate training in secular schools, and who when they join a mission college make their first practical acquaintance with the contents of the Bible. Teachers, too, are not without temptations in the same direction; but the important point to consider is, not how strong the temptations are, but how strong the conscious resistance is. If teachers go quietly along with the current,—if they acquiesce in this pressure and hurry after examinations as the right and proper state of

things,—if they blindly yield to the temptation, the consequences are sure to be fatal to the spread of Christian influence. Whether they have done so or not, or to what extent they have done so, is a question for them individually and conscientiously to consider. But that they have not entirely failed to keep the facts of the case vividly and truthfully before them, or to expound clearly to the mind and impress earnestly on the conscience of the pupils the truths of God's everlasting Word, may be seen from two testimonies that were both written without reference to the present discussion. The following was written by a native Christian teacher, a graduate of the University of Madras, and was printed in an appendix to the Madras Bible Society's Report:—

"In compliance with the request contained in your circular, I desire to offer a remark or two on Bible education. You will be glad to know that in these days Hindu lads, as a whole, pay greater attention to the study of the Bible than they used to do formerly. I am afraid there is very little truth in the statement usually advanced that the Bible is neglected just because it is the Bible. On the other hand, I can assure you the pupils treat the teaching of the Word of God in the same way as they do that of any other subject. Attractiveness of teaching applies with equal force to the teaching of the Bible as to that of English or mathematics. The pupils, as a rule, are quite able to discern the qualification in a teacher, and consequently an indifferent or clumsy way of conducting the lesson on the part of the latter is naturally followed by a want of interest or attention on that of the former. By *attractiveness of teaching*, ... I mean presenting the truth in such a way as to rivet the attention of the pupils on the subject in hand, and infuse a little of the teacher's earnestness into their own souls. . . . . In the present day, we seldom hear of students at school despising or exposing to ridicule the name of our Lord, as is not uncommon in the streets and bazaars. Indeed, they admire his character and show the greatest reverence for his teaching. On more than one occasion I have been pleased to see intelligent young lads stand up to refute the silly objections of the infamous editor of the *National Reformer*, in spite of the wide circulation of his tracts, and of their translations into Tamil and Telugu."

The next extract is taken from the Annual Report of the Free Church Institution and Madras Christian College:—

"Still as always, the most prominent place in its teaching is given to the Word of God, and the effort at least is made steadily to have that Word regarded not as a mere record of lifeless facts, nor yet as a collection of dry and abstract doctrines, but as a perennial fountain of principles applicable day by day to the problems of life and duty—as having a living power along with it to inspire the highest thoughts that man can rise to, and to guide into ever new regions of experience and feeling. The effort is to show that the written Word,—and He above all who was the Word made flesh,—is practically now and always 'a light unto the feet and a lamp unto the 'path.' Therefore in spite of all the pressure of examinations we have not to complain of any want of interest in the teaching that is based on Scripture. Many even of the students who cling most strongly to old beliefs and forms, not only profess but clearly show that this study awakens their mind and touches their best and deepest feelings as no other can. But even if tokens of awakening moral and spiritual life were rarer than they are, and even

if difficulties were greater, we should find in this no reason for despair. We have faith in the principle on which we act; and we know that in a world like this great principles need long time and patient struggle against the stream, before they are thoroughly established or work their full effects. Our principle is that the only true, complete education for man lies in the drawing forth and training of all the powers and feelings with which his Creator has endowed him;—that every increase of his knowledge should be made a means of deepening his sense of the solemn relations in which he stands to that God of whom all knowledge is but a faint reflection. It is that principle for which the poet's words form no unworthy motto—

"'Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and soul according well
May make one music as before,
But vaster.'"

This does not look as if "our work were now not worth "maintaining," but seems rather like regaining for the Bible that ground which it is said, as compared with the days of old, to have lost. The Church cannot be too jealous on this point, and all its wisdom is certainly needed to secure efficiency in the Christian element which is meant to pervade all her educational work. No doubt care—and great care—is needed to see that our relations to Government are such as to admit of all necessary facilities for giving religious instruction; the administration of the Universities must be watched lest the admission of their courses of study into our schools should "crowd out" the Bible; the composition of their Senates should be looked into in case education, unconnected with Government, should be inadequately represented. But, after all, the source of her strength and the secret of her success in this matter must be sought within, rather than without. The great practical question for the Church is how to find right men to whom she may entrust the great work of moulding after a Christian pattern the thought of so large a portion of the rising generation in this famous land. If this condition is realized, there is every certainty that her schools will be filled, and that attention will be given to religious instruction not less than to the other branches of the course. For, in spite of all that has been said by Mr. Ellis and others about the merely selfish and utilitarian motives that bring students around us, there is a substratum of interest in that feature of our work which distinguishes it from merely secular instruction—interest on the part of parents, interest on the part of pupils. This is to be expected from the character and habits of the Hindu mind. Whatever else the Hindus are, they are certainly religious,—some might be disposed to say that they are, like the Athenians, religious over-much. All their ideas are mixed up with religion, and they are not accustomed to make that sharp distinction between the sacred and the secular which has been characteristic of these latter days among ourselves.

The idea of the merely secular, in education or anything else, was unknown to them until British policy introduced it; the idea of the supernatural seems almost bound up in the very texture of their thought; and it would be little wonder if the influence of this idea should have some effect in determining the kind of education a Hindu would choose. It is an interesting fact to mention by the way, as illustrative of this, that the sales of portions of the Scriptures among the heathen, by the agents of the Bible Society, show how popular such books as Genesis, the Proverbs, the Psalms and the Gospels are throughout the country. Not a few heathen schoolmasters, too, have introduced the Bible into their schools as a class-book; and, if it were desirable to encourage the teaching of it in that way, many more might be got to do it by grants of money, as for secular subjects. These men may not have the highest motives in doing this work; and students may not have the highest motives in coming to our schools. But these facts show that the Hindus are not naturally prejudiced in favor of a merely secular system of education. We know that there are attractions about Government places of education, as such, which are peculiarly fascinating to the Hindu mind; but what we say is that, whatever their attractions may be (and they are neither few nor small), the fact of their being merely secular is not an attraction. On the other hand, we are warranted by facts to believe that there may be a desire on the part of many to be instructed in those things which have always had for their nation a very special interest,—to receive the historical accounts of those supernatural facts through which a personal God has been pleased in love to make himself known to sinful men. We know from the highest authority that they are capable of recognizing the truth when it is faithfully, affectionately and clearly put before them. We know as a matter of fact that some—it may be few—have come to our schools not merely from an intellectual interest in the supernatural, but from a desire to be acquainted with the Christian morality for the practical ends of life. They do not come because they wish to be Christians, or because they are deeply in love with Christian doctrine. Still, the facts we have stated remain, and these facts are fitted to encourage the Church to carry on what she has so nobly begun; and, if only she maintain it worthily, there is every reason to expect that that reproach which many of her enemies, and some even of her real friends, are disposed to cast on this department of her work will be removed.

The Church must aim at providing such men as will make all the parts of her work efficient,—men who in these educational institutions will not value the common or (so-called) secular branches of knowledge less because they value the religious

more. There are two qualities which the Church should look for on the part of her agents. She should seek, first of all, men who have faith in the simple Word of God as the "incorruptible seed" that will grow in the soil of the human heart, and bring forth holy fruit there to all eternity,—men who will not let Bible teaching degenerate, on the one hand, into a mere English lesson, or, on the other, into a propagation of sectarianism,—men who will labor to bring out the simple meaning of the Word, to set forth Scripture facts in the brightness of their spiritual light, and enforce with the inspiration of their own Heaven-wrought experience the truths that God has sent, and Him who is the truth,—men to whom it would give the highest joy to see sinners flocking with honest hearts to Christ,—men who will be able to adapt themselves in some measure, like St. Paul, to "them that are "without the law,"—men who will have sympathy with the purposes and ways of God, and who will always strive to be fellow-workers with him,—men who will ever try to resist the usurpation, by anything whatever, of that first place in their hearts and aims which is due to the kingdom of God alone. The Church should not be content with a low spiritual standard for the agents she sends to her educational work in India.

But this is not all. One cannot but see that there are many Christians, and some missionaries, who have little or no faith in educational work as an agency for the propagation of the Gospel, as a work for spiritual men. Views of this kind are common enough among Christians who, as Canon Liddon says in another context, take little or no account "of the social and objective as "distinct from the purely subjective and individual aspects of "Christianity." With such we have here no controversy; we are not here called on to defend the educational part of missionary work as distinct from the purely evangelistic; but we think the Church should see to it that the men whom she does thus employ both understand and have faith in it. Men whose faith and interest are divided cannot work with efficiency, and such men should choose for their sphere what they have faith in, and can do *con amore*. It is surely unwise to be always in the depths because the results we desire most are denied us, when we know that He whom we serve sends no man a warfare at his own charges. The adoption of the educational system as a part of the Church's work is the result of considerable study of the Word of God and of the state of this country; and if anything could show the clearness of insight and the maturity of wisdom on the part of the original promoters of this plan, it is the fact that almost all the missionary societies in India have taken it up and continue to follow it. The Church has adopted it and God has blessed it; let us therefore work it with all our might, "as to "the Lord, and not unto men."

Art. III.—THE DAY THE LORD HATH MADE.

By Rev. John Hay, m.a., Waltair.

"THE sabbath was made for man, not man for the sabbath." Man, doomed to toil and earn his bread with the sweat of his brow, needs rest. His observance of a day of rest must have reference to his need, and be such as to meet it. Circumstances may deprive him of this privilege,—his fellow-men may refuse to let him enjoy it; but he has the right still, and his enjoyment of it has an important bearing on his present and future well-being. By many it is believed that the Sabbath was ordained to be a day of rest even to Adam in paradise. And God "rested on "the seventh day from all his work which he had made. And God "blessed the seventh day, and sanctified it." It is possible, however, that that early reference to the day may have been made proleptically, affirming the basis of a later enactment, when the observance of the day was enjoined on the chosen people of God. We have no positive evidence that the day was held sacred at any time before the exodus from Egypt. It is true the division of time into periods of seven days very early and extensively prevailed among nations otherwise widely separated in language and locality. For that there probably was some one sufficient reason; but that the reason was the divine appointment of the seventh-day rest it would be rash to affirm. It was the opinion of early Christian writers, such as Irenæus, Justin Martyr, and Tertullian, that the Sabbath was a Mosaic institution. The first mention of the day as an ordinance to be kept by man we find in Exodus xvi. 23-30,—"Six days shall ye gather it," "(the manna,) but on the seventh day, the sabbath, in it there shall "be none; . . . . abide ye every man in his place, let no man "go out of his place on the seventh day." It does not, however, follow from this that the observance of the day is not a privilege, a blessing, granted to all mankind; for the Lord of the Sabbath has declared that it was made for man. For man it was blessed and sanctified.

The experience of all nations testifies to the importance of some abiding, palpable memorial of the fact that the world and all that it contains are the work of one almighty Being. The Hindu pays no worship to God as the creator of the world. No temple is erected to Brahma; because it is the universe, and cannot be contained in any portion of itself. The fruit of this notion has not hitherto been such as to induce us to accept it in lieu of the doctrine that the Living One, Jehovah, made the heavens and the earth.

Worship is due to the Living One, the Almighty. The spirit of worship is the healthiness of the soul. He made us, not we ourselves. We worship him, and seek our rest and joy in him, in what he is and what he does. No matter when or for whom it was *first* specially ordained,—a memorial which should impressively bear testimony to these grand truths, the essence of all true religion, was a vast boon to the whole human race.

When the observance of the day was enjoined upon the Israelites, they were admonished to " remember the sabbath day "to keep it holy." Up to that time no directions had been given as to how the day should be kept, though, like other rites ordained by Moses, it had probably been known as a sacred day in Egypt; and now the positive order is given that it shall be regarded as the rest of Jehovah. "Thou shalt not do any " work." Moreover, it was to be a sign between Jehovah and the Israelites. " It is a sign between me and you throughout your "generations; that ye may know that I am Jehovah that doth "sanctify you." " Whosoever doeth any work therein, that soul " shall be cut off from among his people." (Exodus xxxi. 13, 14.) See also Ezekiel xx. 12.

There was, however, no Sabbath in holy things. The morning and evening sacrifices were even doubled on that day. Fresh shew-bread was baked, and the usual routine of temple service gone through. (Lev. xxiv. 8; Num. xxviii. 9, 10.) Feasts, even among the Pharisees, were allowable, as we see in Jesus' acceptance of an invitation to dine with one of them on the Sabbath. It was a joyful day. Psalms were composed for it. It was a day when the people should be free from secular employment, and occupy themselves with holy themes; and, as we have seen, it was guarded by severe penalties.

It is held by many that this Jewish Sabbath, as enacted in the Decalogue, is part of the moral law binding on all mankind. If what has been already said is admitted,—if the object aimed at in the separation of a people to be peculiarly his own was a testimony to the whole world that he alone is the living God, the Creator, the Preserver and Ruler of mankind,—then moral elements may be expected to pervade the whole system of instructions, statutes and ceremonies appointed to them. Men everywhere ought to remember their Creator, and worship him—not some unknown, unrevealed God, but Jehovah, the one living and true God. On that account, because it was a sign between Jehovah and the people whom he redeemed, that he—not another —is the living God, whom they were to worship and serve, the breaking of the Sabbath was regarded as apostasy, and punished with death. The apostate forfeited his right to live in the land which Jehovah, their God, had given them. This sufficiently accounts for the law of the Sabbath being found among

the ten special instructions to the people whom Jehovah, their God, had brought out of the house of bondage that they might be consecrated a peculiar people. It was the basis of their civil law. It was their solemn league and covenant.

But did its place in the Decalogue make the observance of that particular day a part of the moral law binding on all the nations of mankind? or now, on the churches of Christ? In other words, were the Ten Commandments given as the moral law, destined to determine the righteousness of the kingdom of God? Was the Decalogue the law of universal righteousness? We think not, for the following reasons:—

1. Though all the precepts of the Decalogue are moral, holy, just and good, and therefore in themselves, so far, binding on the conscience of every man; yet, as given to the Israelites from Sinai, the enactment belongs to a dispensation that has passed away, and, being of the nature of a positive ordinance, must be re-enacted to make it law in the universal kingdom of God. The promulgation of it is prefaced by a reference to the special and very peculiar relation in which the people stood to Jehovah, their God, who had brought them out of Egypt; and some of its precepts are enforced by considerations drawn from the possession of the land which he was about to give them. Now we "are not come unto the mount that might be touched, "and that burned with fire, nor unto blackness, and darkness, and "tempest, and the sound of a trumpet, and the voice of words."

2. Our Lord has expressly taught us that the law of righteousness in the kingdom of God is not comprised in the precepts of the Decalogue as the basis of the civil and criminal law of the nation, which the magistrate might administer,—the sign of the covenant on their obedience, to which their enjoyment of the privileges of a peculiar people, as well as their continued possession of the land, depended. The Decalogue exhibited an admirable summary of religious, moral, social and domestic duty. The living God was the Lawgiver and King of the chosen race, standing to them in a relation in which he did not stand to any other nation of mankind. Their national polity was the purest morality, but it was not the righteousness of the kingdom of God. It was the fatal error of the Scribes and Pharisees that they limited their idea of righteousness to the requirements of the civil law of the land,—an error into which many at the present day, Gentiles as well as Jews, Christians as well as heathens, are but too apt to fall. Our Lord did not come to abolish the law, even in its civil aspect,—much less to depreciate its morality, or make light of its obligations,—but to fulfil it, yielding perfect obedience to it himself, and authoritatively supplying what more was requisite to constitute the perfect righteousness of the kingdom of God.

Our meaning here is misapprehended when the objection is urged that if the eternal obligation of the Decalogue is disputed, then any of its precepts—the Fifth, the Sixth, the Seventh or the Eighth—may be abrogated, and the floodgates of immorality thrown wide open for the entrance of an overwhelming deluge of impiety and vice. Our answer to such foreboding of evil is simply this: We are under law to Christ. The law of Christ, the Gospel of love, as stated, unfolded, illustrated, exemplified and enforced in admonitions and precepts applicable to all the relations in which men stand to God and to each other, is the simplest, purest, holiest, noblest inculcation of the law of righteousness in the kingdom of God that can be imagined—as much superior in excellence to the Decalogue as the radiance of the noonday sun exceeds in brightness the dawning of the morning.

As might be expected, the *whole* law given through Moses was eminently moral. If the law of the Sabbath was moral, because it is the duty of all men to recognize Jehovah as the Creator and worship him, so also is the law of sacrifice moral and of universal obligation, inasmuch as all men, *being* sinful, are bound to confess the fact in the divinely appointed way; yet we do not regard that obligation as set aside or impaired when we now refrain from offering the blood of bulls and of goats on altars made with hands.

The handwriting of ordinances has been taken away; but the instruction which their original appointment imparted remains until this day; and so does the teaching of the Fourth Commandment, though the "*letter* is done away in Christ."

3. Among all the iniquities charged against the heathen, they were never reproached with the non-observance of the Sabbath; nor is the breaking of the Sabbath ever referred to in the New Testament as an evil to be repented of and forsaken. No mention whatever is once made of it. This is very remarkable when we remember what importance is attached to it in the writings of Moses and the prophets, and quite unaccountable on the supposition that the whole Decalogue is a summary of the universal law of righteousness.

4. We have no evidence that "the law of the Sabbath was "taken up and incorporated in the New Dispensation by the "apostles, the infallible founders of the Christian Church."[1] It has been alleged by some that Mosaic laws founded on the permanent relations of men to God, or to their fellow-men, are now adapted or retained as to their essential elements only, the "details" as to things to be done or avoided, and the penalties for their violation, being abrogated. But if all the details—the

[1] Hodge.

day, the name, the reason of its appointment, the manner of its observance, the penalty of violation—are all abrogated, or superseded by the appointment of another day of another name, for a different reason, with other modes of observance, and no penalty for non-observance of the day, what is gained by calling the latter a continuation of the former? Such references to the *Sabbath*-day as we find in the New Testament would certainly lead one that has no predilections regarding it to think that, as given to Moses, and included in the "law of commandments "contained in ordinances," the observance of that day was not to be perpetuated in the Christian Church. When the question was discussed how far Gentile Christians were to be subject to the law of Moses, the yoke which neither their Jewish brethren nor their fathers had been able to bear, one would have expected that the Sabbath question would not have been overlooked. Most orthodox theologians of the present day would probably have given them the Ten Commandments entire as the sum of their duty to God and to man. The "apostles and brethren" did not do that. They omitted all reference to the Sabbath.

In Romans, fourteenth chapter, the writer would seem to class the esteeming of one day above another among things indifferent, regarding which it is only required that "every "one be fully persuaded in his own mind." Granting the probability that the words, "He that regardeth not the day, to the Lord "he doth not regard it," are to be retained as a genuine reading, on a matter of such importance as the observance of the Sabbath is held to be, one can hardly imagine that the apostle would have said, "One man esteemeth one day above another: another "esteemeth every day alike. Let every man be fully persuaded in "his own mind," if he had regarded the observance of the Sabbath as of perpetual and moral obligation. Nor in that case would he warn believers, as he does in Colossians (ii. 16), not to allow any one to "judge them in respect of an holy day, or of the "new moon, or of the sabbath days; which are a shadow of "things to come."

One remarkable text, Hebrews iv. 9, has been very confidently appealed to as apostolic authority for the perpetuation of a Sabbatism, or Sabbath-keeping, under the Christian dispensation. The subject is the Gospel, and the belief of it as the soul's entrance into the "rest of God:" "We which have believed "do enter into rest,"—God's own rest. What rest is that? It is a Sabbatic rest, a rest based on the accomplishment of some work of *his;* not the rest which the people enjoyed when they got possession of the promised land. It is true some through their unbelief failed to enter into that; but long after that, even in the time of David, there was mention made of a still present rest, when it is said, "To-day if ye will hear his voice, harden not

"your hearts. For if Joshua had given them rest, then would he "not afterward have spoken of another day." So there is still remaining, within our reach, a[1] Sabbatic rest to be entered into by faith. We can find here no reference to any *day* of rest. The rest into which the believer enters is not remembering the Sabbath day to keep it holy, nor is it a rest consequent on the accomplishment of any works of righteousness that he has done; but it is the rest which Jesus, the true Joshua, invites the laboring and heavy laden to come and get from himself,—the rest into which the believer enters when he believes the Gospel and realizes the benefits of his finished work,—the true Sabbatic rest of God. Any reference here to a memorial *day* of rest can only withdraw attention from the vastly more important subject of the rest itself, and the terms on which it is to be secured and enjoyed.

5. The early Christians did not recognize the observance of the Sabbath as a permanent duty, but, on the contrary, speak of it as something that has been done away in Christ. "No "longer Sabbatizing, but living according to the life of our Lord."[2] "We celebrate the eighth day with joy, on which Jesus rose from "the dead."[3] Justin Martyr, about the year 140, asserts that the patriarchs previous to the days of Moses "pleased God without "Sabbatizing." "On Sunday we all assemble in common, since "that is the first day, on which God having changed darkness and "chaos, made the world; and on the same day our Saviour Jesus "Christ rose from the dead."[4] On those occasions, he tells us, the memoirs of the apostles and the writings of the prophets were read.

Irenæus, about the year 178, while giving clear and distinct testimony to the observance of the Lord's day, says that "Abraham without circumcision, and without observance of Sab-"baths, believed in God, and it was counted to him for righteous-"ness, and he was called the friend of God. This is an evidence of "the symbolical and temporary character of these ordinances, and "of their inability to render the comers thereunto perfect."[5]

Tertullian, about the end of the second century, says,—"He "who argues for Sabbath-keeping and circumcision must show "that Adam and Abel, and the just of old time, observed these "things." "We have nothing to do with Sabbaths, or the other Jewish festivals, much less with those of the heathen." "We "consider it wrong to fast on the Lord's day, or pray kneeling "during its continuance."[6]

Pliny, writing to the emperor Trajan, about the beginning of the second century, informs him that the Christians "were accus-

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[1] The Greek word is without the article.
[2] Ignatius, *Epistle to the Magnesians.* [3] Barnabas. [4] Justin Mart., *Apol.* I. 67.
[5] Dr. Hessey's *Bampton Lectures.* [6] *Bampton Lectures*, Lect. II.

"tomed to assemble, on a stated day, before light, and sing a "hymn to Christ as God."

It is common to accept such testimonies as the preceding in evidence that the Lord's day, the first day of the week, was thus early held sacred; and then the inference is drawn that we have still the Mosaic Sabbath somewhat modified, and kept on a different day. Assuredly the primitive Christians themselves held no such opinion, but repudiated it whenever occasion offered. Unquestionably they regarded the Mosaic Sabbath as one of those things that had waxed old and vanished away. The only resemblance of the Jewish Sabbath which it would seem the early Christians ever attempted to retain, in what they were accustomed to call the Lord's day, lay in the observance of certain social and religious ordinances, such as the reading and exposition of the holy Scriptures, the offering of prayer and praise, and the breaking of bread. It is true the reading of the Law and the Prophets had not been expressly enjoined in the Fourth Commandment; but the command to keep holy the seventh day might fairly be held to cover such services in the Jewish synagogues, and, if any such sanction were needed, to authorize them in the weekly assemblies of Christians. This, however, is far from being tantamount to saying that the Mosaic Sabbath has been perpetuated in the Christian Church. Until the time of Constantine, about the middle of the fourth century, no divine command or apostolic precept was ever alleged in support of the opinion that ordinary secular work should not be done on the Lord's day. Chrysostom, indeed, "concludes one of his homilies by dismissing his audience to "their respective ordinary occupations."[1]

It is an important question, Can the Sabbath enjoined in the Fourth Commandment be observed in all ages and countries? One often hears of a milder dispensation, and the necessity of modifying Jewish laws to meet the altered circumstances of Gospel times. In accordance with this view, the penalty is supposed to be abrogated, and the strictness of the injunction, "Thou shalt not do any work," relaxed. This, it must be allowed, is a somewhat perilous mode of treating divine legislation. What right has any man thus to judge the laws of God, or modify their sanctions? As the law stood, it was holy, just and good, and every way suitable in the circumstances of the people for whom it was ordained. The supposition that for other people, in widely different circumstances, the enactment has terminated, is far less dishonoring to the Legislator than it is to say it was intended for all, but now *we must alter it*, to suit our varied circumstances and necessities.

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[1] Kitto's *Bibl. Cyclop.*

We must alter it, for the Word of God says not one word about any such alteration. It is true, our Lord, in his teaching, sharply reproved the Scribes and Pharisees for the unwarranted strictness with which they sought to enforce the observance of the day; but he did not alter, or in any degree modify, the original commandment. The Sabbath, he said, "was made for man, not "man for the sabbath;" and, in keeping the day, mercy shown will better please God than any amount of sacrifice or of burnt offerings. "The Son of man is Lord even of the sabbath day."

But why make any alteration? Simply because we cannot keep the Fourth Commandment of the Decalogue. No one, not even the strictest Sabbatarian, attempts to keep it unaltered. "In "it thou shalt not do any work, thou, nor thy son, nor thy daughter, "thy manservant, nor thy maidservant, nor thy cattle, nor thy "stranger that is within thy gates." "Whosoever doeth any "work therein, that soul shall be cut off from among his people." "He shall surely be put to death." We are sometimes told that *work of necessity* may be done; and one may easily extend the meaning of necessity until it covers all that he thinks convenient for his own or another's welfare and comfort; but where is his warrant for so doing? One thinks it well to preach or take part in public worship at a place five miles from his own residence, and cannot walk without great discomfort, and injury, it may be, to his health, or even his life. He must therefore have his horse and horsekeeper, or half-a-dozen men to carry him. This is a matter of expediency. One depends for his livelihood on the produce of the indigo plant, which must be taken and used at a special moment, else the indigo stage is passed, and the plant is worthless. It does not keep Sunday; must the owner lose it rather than work at all on that day? Is it a case of necessity? Rather is it not one of pecuniary profit and loss?

Much is said of the propriety or impropriety of carrying the mails on Sunday. One need not take such a limited case to test the propriety of "ceasing from all work" on one day of the week. Suppose it were enacted that, in such a country as England, in the county of Middlesex, all railways should be closed; no conveyances, public or private, be allowed on the streets or roads, except in the performance of works of "necessity and mercy;" no parks or any places of business or amusement be open to the public,—could we survey the scene *now* (whatever might have been done two hundred years ago) and say, "The sabbath was made "for man, and not man for the sabbath"? Were such a thing attempted, we should soon see "necessity and mercy" opening their gates with unusual freedom and alacrity. Perfectly right; but the inference surely is that the Fourth Commandment was never intended for the people of England at the end of the nineteenth century.

What, then, have we in place of the Sabbath as enacted in the Decalogue? Is now the whole of our time to be spent in the business of this outward and visible world? The things of time and sense, we know, have vast power to fascinate the heart, enslave the soul, and shut out all thought of the world which is unseen, but real and eternal. Laboring and heavy laden six days of the week, man needs a day of rest. Even the mere animal needs it. "It is found that animals which are allowed one day in seven "for rest live longer, and enjoy better health, and can do more "work, than those that are worked without intermission."[1]

It can hardly be necessary to argue this point. Whatever views any may hold of the Mosaic Sabbath, all, with few if any important exceptions, admit the need of rest for the sons of toil and daily care. Socially and domestically it is a necessity of well-being. When the jaded workman returns to his family in the evening begrimed with sweat and dust, he is glad to have his supper, and bathe his weary soul in "Nature's sweet restorer, "balmy sleep;" yet, last, it may be, to rest, he is the first to be up in the morning and away to surrender himself, body and soul, to another day's incessant toil. What knows he of his family, or they of him? The happy looks and the merry prattle of the little ones are for him almost non-existent. The soothing, softening, comforting, hallowing joys of home life can exert no blessed influence over him. But let him have his Sabbath of rest; let him come home on Saturday evening with the knowledge, shared with his family, that he shall be with them till the following Monday morning, and what a difference will be seen in the whole aspect and arrangement of that happy household! He is washed, and the bairns are washed, and they have supper together, and a pleasant Saturday evening chat. True he is weary, but he need not get up quite so early next morning. The night's rest is refreshing and pleasant. It is the eve of the day of rest; and the morning, how bright, how beautiful! All clean, knowing and loving each other, the little ones repeating, it may be, their texts and hymns for the Sunday-school, happy that papa is at home for the whole day, exchanging smiles and looks of love,—they begin to have a foretaste of that higher life in which uninterrupted service is eternal rest.

"Then, kneeling down to Heaven's eternal King,
    The saint, the father and the husband prays:
Hope springs exulting on triumphant wing,
    That thus they all shall meet in future days:
    There ever bask in uncreated rays,
    No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
    In such society, yet still more dear;
While circling time moves round in an eternal sphere."

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[1] Wayland.

Are they not all the better for that happy interval of rest and domestic enjoyment? Will they not all return to their work on Monday, the children to school and the parents to their daily avocations, better for the day's rest,—more cheerful, more active, better scholars and better workmen? Who can deny it? Who can witness it and not allow that "the sabbath was made for man"?

But if, as we believe and have endeavored to show, the Mosaic Sabbath has been abrogated, where is our authority for the appointment of another day? What day shall it be? How shall it be observed?

1. Certain social duties and practices are enjoined on Christians, the due observance of which necessitates their meeting together. "Forsake not the assembling of yourselves together," is an apostolic injunction. In fact, the early Christians did meet together. The very name *ecclesia*—congregation, church—indicates that. The Acts of the Apostles, and all the letters written by apostles of the Lord, confirm this; and if they were in the habit of meeting some set time must have been generally known, and therefore determined. What determined it? Suffice it to say it was determined to *their* satisfaction; and we are bound by that.

2. Although there is no day for the observance of which any express command can be alleged, there is one day of the week specially noted and honored both in the New Testament and in the writings of early Christian authors. On the first day of the week our divine Redeemer rose from the dead; and on that day week he appeared to his disciples. On that day of the week he ascended to heaven; and on the following Sunday, in fulfilment of his promise, the, Holy Spirit was poured out, and the kingdom of heaven thrown open to all believers of every clime and nation. On that day the disciples were accustomed to meet for worship and the breaking of bread,—that is, as we understand it, in remembrance of him whose dying request it was that thus they "should show the Lord's death till he come."

3. Immediately after apostolic times, Irenæus tells us that, "The mystery of our Lord's resurrection ought to be kept only "on the Lord's day." "We all meet," says Justin Martyr, "on "Sunday." "Indeed," says Tertullian, "the Christians made "Sunday a day of joy." But until the time of Constantine there seems to have been no *enactment*, expressed or understood, to abstain wholly from secular work on the Lord's day; and, as already remarked, Chrysostom after sermon could dismiss the congregation to their ordinary labor.

The earliest Christian writings we possess abundantly establish these two important facts: First, that the Jewish Sabbath was regarded as abrogated, though for some time certain Jewish converts still regarded it with reverence, and esteemed it above

other days. The second fact is that while the Lord's day, the first day of the week, was that on which the disciples came together for Christian worship and the observance of Christian ordinances, it was never called the Sabbath, nor spoken of as based on the Fourth Commandment; nor was it a day of cessation from ordinary work. In the estimation of believers it derived its sacredness solely from its association with the resurrection of Jesus Christ from the dead; but no one spoke of it as the "Sabbath of "the Lord," or sought to enforce it as a day of rest upon others.

How then, it will be asked, is the Lord's day to be kept? We hold that it is "the day the Lord has made," and we claim for its observance divine sanction. The observance of the day is a duty incumbent on all Christians; and all men ought to be Christians. None should be regarded or treated as Christians who do not, when practicable, come together on that day to worship God, hear his Word, and unite in the commemoration of their Redeemer's atoning death. It were, indeed, well for all men if they would rest on that day from their ordinary secular employments. The day of rest was made for man, and would be highly beneficial to him—as much so now as ever it was.

But, whether they meet together for the purpose or not, all are bound to worship God in accordance with his revelation of himself,—to make his works of creation and redemption the theme of their study and reverential contemplation; and therefore, as far as it is possible to secure time and freedom from the distraction of worldly cares and business, to do so. If a nation profess and call itself Christian, more distinctly should its laws and institutions be such as to allow all who will to obtain this rest, and enjoy these hallowed privileges and ordinances. No commandment, it is true, has been given to abstain from all secular work on the Lord's day, so that one may say to another, In working you commit sin, you break the law of God. But certainly when God is publicly acknowledged and worshipped, when the Gospel of his love is proclaimed, and his believing people unite in prayer and praise, one cannot regard as sinless that intense attachment to the world with all its cares, amusements, and sensual enjoyments, which prevent men—so called Christian men—from uniting in such service. That at least has the sanction of divine appointment. What is specially to be deprecated is the gloominess, the austerity approaching to asceticism, which have too often been associated with the observance of the day. The early Christians regarded fasting on the Lord's day as a positive profanation of it. "This "is the day the Lord hath made; we will rejoice and be glad in "it," would seem to express most truly the feeling which should be cultivated respecting it. Even under the stern doctrine of the Pharisees regarding the day, it was not forbidden to have a social gathering at the dinner table; and to one such repast our Lord

himself accepted an invitation. It is only by violent treatment of the Fourth Commandment—dragging it into a relation to the Church of Christ that does not belong to it; or postulating the false notion that the Gentile world now stands in the same relation to God that Israel of old sustained—that it can now be regarded as the law of Sabbatic rest, binding on the consciences of all men without exception. Much mischief has been done to the moral feelings by many who have striven to make the day a season of unusual austerity in the performance of "religious duties." The burden has been one that neither we nor our fathers have been able to bear. It is wrong not to keep the Lord's day. Very true; so, in a certain sense, it is for men not to be baptized, not to read the Bible, not to pray, not to go to the Lord's table; and yet these observances are not ordained for the world. "What have we "to do to judge them that are without?"

How, then, ought Christians to keep the day? Let every one be fully persuaded in his own mind; but, in accordance with the views we have endeavored to set forth, we should feel inclined to suggest,—

1. That, whenever it is possible, the day should be observed as a holiday. This is not essential, but *extremely* convenient. As already remarked, such a season of rest is exceedingly desirable for refreshment of body and soul, undisturbed private and social worship; the reading and *study* of God's Word; the performance of those works of mercy on behalf of the poor, the ignorant, the sick and the unhappy, which ought to occupy so much of the time and energy of those who are called to live not to themselves, but to Him who died for them and rose again on that day. It is important to note the recorded experience of the most eminent saints that the influence of a well spent Lord's day attended them and aided them throughout the whole week. Few Christians will dissent from this.

2. These things not being neglected, the Lord's day is favorable for social enjoyment, family reunions, and healthful recreation. Although the believer has a special interest in the religious aspect and privileges of the day, it remains true for him and for all the world that the Sabbatic rest was made for the man—the whole man, body and soul together. What amount of recreation may be needed, what action may accompany it, what work may and what may not be done, cannot be given in detail. Concerning these we have no commandment of the Lord. Circumstances vary, and with them our privileges and even our duties. Rest to the man who spends six days of the week in field labor would not be the rest needed by one who has sat at his desk in the counting-house for the same length of time. He that regardeth the day, to the Lord let him regard it. "Whether "ye eat or drink, or whatsoever ye do, do all to the glory of God."

3. The national observance of the day is, we cannot hesitate to affirm, fraught with good in all the business and in all the relations of life; but how far in detail abstinence from ordinary work can fairly be enjoined by law it is hard to determine. Our Indian Government could not ordain it. In England, where there is some national recognition of Christianity, and where there are certain national holidays, there can be no constitutional objection to making the Lord's day one of public rest. In England heretofore, and more so in America, a day of rest has been enjoyed—to the great benefit of the whole community, and to the injury of none. A nominally Christian state cannot ignore the undeniable fact that the Lord's day has a sacredness belonging to it, and demands opportunity for the observance of Christian ordinances and worship; but it has no right, therefore no obligation, to close every shop, shut up all places of public amusement, and forbid all secular work to be done on that day. It would no doubt be a hardship to the conscientious Christian to have his shop shut, while his non-Christian neighbor, next door to him, is driving a lucrative trade; but the faith that overcomes the world might bear that strain, and such a pledge of its reality might be a blessing to many. The prosperity of Christianity is not promoted by the removal of every cross that may be in the Christian's path, but by bravely and honestly taking them up, and cheerfully bearing them for His name's sake.

The plea of poverty is sometimes put in here; but in countries like England it is quite inadmissible. If the produce of the fields, gardens and orchards of Great Britain, together with all the skilled and unskilled labor of its industrious population, cannot raise the people above the necessity of toiling seven days a week for the necessaries—aye, and the comforts—of life, there is derangement and sad mismanagement somewhere. If the whole land of the nation is monopolized by a few, who may spend the fruits of it in building elegant mansions, in extravagant expenditure, elegant equipages, luxurious living, adorning themselves with silver and gold and precious stones, while the ill-paid laborer that produces the whole is taxed to pay for his Government, and the defence of the country, and all the wars which these lords of the soil may think fit to wage, it may well be that many feel it hard to lose the gains of a single day. All that, however, militates not against the right of every man to have the enjoyment of that which was "made for him," but against the polity which originated and still sustains such unwise and injurious arrangements. It may not be easy to alter them just now, but let them not be allowed in argument against what the highest authority has declared to be for the good of man. If the tree may be judged by its fruit, the day of rest and joy is worth preserving.

Art. IV.—CONFESSION.

By Rev. Simeon Wilberforce O'Neill, Indore.

THE immediate cause which induced me to offer an article on this subject to the editor of the *Indian Evangelical Review* was the great disturbance lately excited in England by an attack made in the House of Lords upon the book called *The Priest in Absolution*. The excitement of England did not extend to India. Though living in a warmer climate, we are generally cooler in theological controversy, and as I looked at the scene of strife from afar, it seemed to me very deplorable that reasonable gentlemen—kindly, courteous, enlightened Christians—of the nineteenth century should enter into the strife with so little reflection, such blind partizanship, such readiness to ascribe evil motives to their brethren. For we must remember that the combatants are brethren after all; they have one common object, the exaltation of One Name over every other name on earth,—one errand, an errand of mercy to all miserable, sin-laden souls,—one hope, the hope of a meeting on the right hand of the great Judge, an eternal union in the courts above. Is there, then, to be no truce between the two parties—no parley? Is no mediation or arbitration possible? Is there to be no thought of concession,—no desire to find out what the opposite party is aiming at,—but only blind, bitter warfare to the end? In this country, at least, the presence of the heathen and the Musalman forces us to a more respectful tolerance of our differing Christian brethren. Here, at any rate, I will appeal for a calm consideration of the subject, that it may be discussed on its own merits, apart from personalities and apart from prejudice.

What we want is that each party should hear what the other has to say, and consider how much it can yield, rather than how best it may oppose. We have had volumes and volumes of controversy, but what have they done for us? How many souls have they brought nearer to God? How much have they contributed towards truth or charity? Whilst Christians have been contending amongst themselves, unbelief has been stealing away the faith of millions on the pretext that there can be no certainty in any dogma of Christianity, since there is such disagreement amongst its professors. We have had enough of controversies; what we need now is eirenicons, and there are signs that the age of eirenicons is coming on, if only the heart of the fathers may be turned to the children, and the heart of the children to the fathers, in the great and the terrible day of the Lord's coming.

It is in this way that I wish now to treat the subject of Confession,—to examine it in the light of reason, and see whether it be really a question which ought to divide Christians. Is it the case that Confession is a wholly bad thing, that must be resisted and extirpated as destructive of true Christianity? or is it a legitimate and useful means for the attainment of holiness, which needs to be regulated by prudence, but can ill be spared by the Christian Church? I wish to regard the question dispassionately and calmly, and to win others to do the same. I am sensible from experience that a storm of invective showered upon any opinion that a man may hold does not lead him to alter it, nor do I desire to take part in theological controversy of this sort. Of what avail are violent declamations? There is little hope of winning persons to the acknowledgment of any truth unless the advocate of it shows himself to be fair and impartial; and I see no prospect of Christians coming to a common conclusion in this matter until it be viewed, not as a party question, but as one which ought to be decided on independent grounds of reason and experience.

Not to complicate the matter, I wish to view Confession now apart from Absolution; for although they have a close connection, yet it is evident they are distinct things, and by no means inseparable. They rest on somewhat different grounds, and to discuss them together it would be necessary to introduce two different departments of theological thought, and would, I fear, make my paper too long. Moreover, I am anxious that the two subjects should not be confused, and that Confession should be discussed on its own merits.

The first consideration which I wish to bring before my reader's mind in approaching this subject is the undoubted fact that many persons of acknowledged piety, learning and discretion have attributed great importance to the practice of Confession as a means of holiness. This is a sort of argument which, I believe, ought to have great weight with us. We regard with great respect the evidence of experts in their own particular sciences. It ought to be the same with respect to the science of holiness. "He that is spiritual judgeth all things." Great holiness is quite as exceptional as great learning or great scientific ability, and puts its possessor on a similar pinnacle as regards spiritual things. We may justly give a weight to the opinions of very holy men on questions of *practical* holiness far beyond what we allow to our own. Reason is very easily misled in spiritual questions, but the mind of a man who is filled with the love of God is instinctively guided in those things which concern the sanctification of his soul.

If it be objected that, because we do not know the secrets of hearts, we are unable to say who is holy or who is not, and

that God alone is able to judge truly, I reply that though we are unable to pass judgment on the great mass of mankind, whose conduct is of a very mixed character, yet there are some exceptionally good as well as some exceptionally evil men, who are universally recognized as such, about whom we cannot be mistaken, and that moreover it is practically impossible for any man so to play the hypocrite that he can deceive all the world, which is so very keen in discovering any inconsistencies in the life of a professed Christian. And indeed our Lord implies that we have a faculty of discerning good characters from evil ones, when he says, "Ye shall know them by their fruits. Do men "gather grapes of thorns, or figs of thistles? Even so every good "tree bringeth forth good fruit; but a corrupt tree bringeth forth "evil fruit." In fact it is impossible that it should be otherwise. Nothing makes a greater impression on the man that is seeking after holiness than to find it exemplified in the life of a teacher. This is what draws true disciples to Jesus Christ, and no more effective argument can ever be presented by his preachers than holiness in their own lives. It cannot, therefore, be a false one, nor one which is unsuited to the great mass of mankind, if they will take care to apply it properly.

Now, with respect to the practice of Confession, a great number of names may be cited of persons universally admired for their holiness—such as St. Bernard, St. Francis of Assisi, St. Thomas à Kempis, St. Francis de Sales—who have laid stress on the confession of sins as a great means of advancing in virtue, but whom, nevertheless, I shall not adduce as witnesses, because the fact of their having either lived before the Reformation, or having been brought up in the Roman Catholic Church, will disqualify them, it may perhaps seem, for giving an impartial testimony. I prefer therefore to take members of the English Church, avoiding all mention of living men; and I would ask, are not the names of Andrewes, Hooker, Herbert, Jeremy Taylor, Ken, names honored by all for their solid virtue and earnest piety? Or, to come to our own day, were not Keble, Isaac Williams, Charles Marriott, Bishop Hamilton, Bishop Grey, Bishop Forbes, Bishop Venables, Bishop Milman, men who conferred a lustre on the English Church by the sincere devotion, humility and self-denial of their lives? These are men whose real goodness is undisputed even by their theological opponents. When, then, I find such men recommending and practising Confession,—not as a time-honored custom of the English Church which it was dangerous to interfere with, but as a forgotten help to repentance, which it was important to bring into use again, even at the risk of much unpopularity,—I think it becomes a serious question whether there is any counter-evidence which can outweigh it.

And we must notice that the only evidence which is of value is that of persons who have had actual experience of Confession. If witnesses be adduced of unimpeachable piety who have denied the value of Confession, their testimony will not be to the point unless they can speak from experience. They must be men who, having tried it, have rejected it as useless or injurious. And where can such be found? At the time of the Reformation, Confession was by no means a special grievance or object of horror to the Reformers. They did not oppose the thing itself, but only certain abuses connected with it. Witness Latimer, who says, "To speak of right and true Confession, I "would to God it were kept in England; for it is a good thing."

If, indeed, Confession was a delusive act of repentance, which, though supported by various arguments of reason, could not stand the test of experience, it would be strange if those good men, who began to use and to teach it at such pains, did not find out their mistake, or if not all of them, some of them, or at any rate a few. Yet where are such? On the contrary, it seems as if experience was a stronger advocate of it than reason, since we find men advising it first timidly on theoretical, afterwards much more forcibly on practical grounds. I do not mean to deny that opponents of Confession may be found whose opinions are justly entitled to weight by reason of the piety of their lives, but I say that it appears to be the case that they have formed their opinions about it second-hand, not from personal experience. Of course I am aware that they appeal to the testimony of facts when they point to the state of Roman Catholic countries, where Confession is the rule. But this is a very different sort of evidence from personal experience. I will consider it in its place. Here it is sufficient to remark that there are a great many other practices included in the Roman Catholic religion besides Confession, and that, moreover, Confession in the Roman Catholic Church, being of universal obligation, is so different in character from the voluntary Confession advocated by the authorities I have adduced that it is quite misleading to apply evidence derived from one system to establish or decry, except to a partial extent, the advantages ascribed to the other. It is as if in some state a system of compulsory medical treatment should be established by which all persons were obliged to submit themselves periodically to the treatment of the Government doctors, and an enemy of medicine should argue from the inconveniences and ills of such a system that all medical practice was injurious, and that it would be for the benefit of society if no one was permitted to resort to the aid of a doctor. Such a line of reasoning is altogether different from that of the man who looks for the direct evidence of individuals who have made trial of any medicine, and inquires who

can testify to its value, and who, on the other hand, are prepared to report that it was useless or injurious to them.

But now that I have come to this stage of the argument, I shall perhaps be met with the objection that, whether based on personal experience or not, there is a horror of Confession among Protestant people, so wide-spread and so deeply felt that it is impossible to ignore it; and some account must be given of this feeling, how it came to exist, and how it is sustained, if Confession really be a good thing.

The first remark I shall make in answer to this question is that it would be wrong to forget the evil influence exerted by Satan in stirring up the minds of men to a causeless hatred of the rites and practices of true religion. It must be acknowledged that men of the world have always disliked any religious practices which have seemed to rebuke their worldliness and indifference to sin. This dislike has often been fanned by the Evil One, who is the father of sin, into a positive hatred, through the invention and circulation of false ideas and statements about those who are the objects of dislike. The dislike of the Pharisees to Jesus Christ was no doubt due to his exposure of their worldliness; but the sudden unpopularity which broke on him, leading the whole population to clamor for his execution, seems to have been caused by the false reports which were circulated about his intention of destroying the Temple, and his having forbidden the payment of tribute to the Roman Government. What befell Jesus Christ has happened more or less to all those of his followers who have been called upon to introduce any reform in religion or to preach a stricter life. It cannot be, as he says, that a prophet perish out of Jerusalem. Protestants are the first to admit that reformers in the Roman Catholic Church have met with this obloquy. Can they not see that the same has been the case in every body of Christians since the Reformation? When, at a meeting of Baptist ministers, Carey (afterwards the great missionary of Serampore) proposed missionary work among the heathen, he was silenced; dissenting pastors would have nothing to do with the cause, and in the General Assembly of the Kirk of Scotland several ministers pronounced it to be highly preposterous to attempt to spread the Gospel among barbarous nations, and declared that the funds of missionary societies might be turned against Government. When Wilberforce, anxious that the East India Company should do something for the souls of their agents, proposed in Parliament that chaplains and churches should be provided for the English in India, the House of Commons (to which so many earnest Protestants look now for the defence of the faith) rejected the scheme as endangering our possessions in India. In the House of Lords two bishops supported it, whilst one spoke

against it, and the rest were silent. Evangelicals cannot have forgotten the horror and indignation with which their earnest preachers were assailed at the end of the last century as impostors, madmen, and leaders of sedition against Church and State, whilst one poor Cornishman was even committed to prison on the charge that he had avowed that "his sins were forgiven"! When we begin to build the tombs of the prophets, we must take care that our own hands are clean from blood.

I maintain, then, that there is good ground for suspecting that the horror felt of Confession is due in part to the natural dislike of the world to earnest piety, and that religious people should consider carefully whether it is really a gain to have the world on their side when they attack a religious practice,—whether they ought not rather, when they hear the cry that Cæsar's interests are in danger, to suspect that there may be some other "prince of this world" whose interests are also at stake.

But, besides this, there are also causes of a more legitimate kind which have tended to produce this fear of Confession. I cannot doubt that the rigid system of obligatory Confession, which the Roman Catholic Church has made binding on her adherents, has led to various evils, and produced a strong reaction against the practice in the minds of those who feel keenly the injury inflicted on mankind by the imposition of unnecessary burdens. It is this reasonable horror of obligatory Confession which is at the bottom of much of the antipathy to voluntary Confession. The two systems are confused.

Again, in addition to this, there is an anticipation of certain possible evils which seem likely to the imagination to result from the practice of Confession, even if voluntary, and which report more or less ascribes to it. These evils are, I suppose, impurity, weakening of faith, mental slavery, and a light estimate of sin. I will consider them in order. First with respect to impurity, it is certainly the case that this sin so easily contaminates that we are not justified in approaching it, or contemplating it, even mentally, without sufficient cause. "It is a shame "even to speak of those things," says the Apostle. Yet the Bible does speak of them, and that in the plainest terms; nor do we hesitate to place the Book in the hands of women and children, and to read it publicly before the congregation. It will indeed be an evil day when the Church shall become too sensitive in her refinement to hear the simple word of God. "To the pure all "things are pure." Those persons whose professions—as doctors and, I must add, clergymen—obligethem to come into contact with such sins may safely trust to the grace of God to keep them from injury when they are engaged in the charitable work of laboring for the good of others. And with regard to the persons confessing such sins, what feelings can be aroused in their hearts with

respect to impurity but that of extreme horror of it, when they experience the bitterness of even uttering with their lips that which now appears as shameful to them as it was before enticing? It must be granted, indeed, that when any person is so depraved as deliberately to use a religious ordinance for evil purposes, Confession affords an opportunity for secret conversation. But surely such an opportunity is not otherwise difficult to get; and we should think that if any clergyman is a Don Juan it will be a long time before he leaves the ball-room, the picnic, and the thousand opportunities for private conversation which our unrestrained social life affords, for the restricted converse of an uncomfortable seat in the confessional.[1] The fact is that of the various clerical scandals which have come to light and shocked the English mind, not one has been connected with Confession. Nor even in the Roman Catholic Church do we hear of anything of the sort, although we know that there must be some immoral persons among the ministers of every religion. On the contrary, if we judge from the condition of Ireland, the use of Confession would seem very favorable to purity. This was what converted my old schoolmaster (he has many pupils in this country), a staunch Protestant of the old school, to a more lenient view of the sacerdotal system in his old age. When he came back from a tour in Ireland, he said to me, "I shall never say a word more "against the priests now I have seen what they have done for "the Irish people. As regards purity our people cannot hold a "candle to the Irish." That history tells us of times when great immorality prevailed among the clergy as well as among the laity I do not deny, but I know of no evidence to connect it with the practice of Confession. On the contrary, there is a good deal of testimony to the assistance which the practice of Confession has given to pious persons in their endeavors to reform such evils.

Before leaving this part of the subject I cannot forbear quoting the testimony of the late Dr. Brett, a surgeon of good practice, well known through the churches built in the East End of London by his generosity and his exertions, as well as for his literary works and his personal virtues. Fifteen years ago he wrote as follows:—

"There is probably no precept of the moral law so frequently violated both in letter and spirit as this [the Seventh Commandment]; and certainly there is no sin or class of sins more unsparingly condemned as displeasing to God, or against which the Scriptures more solemnly warn all

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[1] The custom in Roman churches is for the priest to sit in a small wooden box, and to hold communication with the penitent only through a small latticed aperture. In their anxiety to avoid even the suspicion of evil, some of the clergy in the English Church have introduced similar confessionals into their churches.

persons. It is a gigantic and deadly evil, stalking abroad in our streets, and lurking in the homes of Christian England, infusing its baneful poison into many hearts. Yet grave and earnest men determinately shut their eyes, and refuse to give the subject that consideration which it ought to receive if either the evil is to be checked or the injuries it inflicts are to be remedied. This repugnance arises partly from the extreme repugnance, delicacy, and danger of handling it, and partly from certain prudish feelings of false delicacy, which are as cruel as they are un-Christian. Such fears and feelings ought not to deter the Bishops and elder clergy from thoughtfully considering and manfully grappling with an evil which my experience as a layman enables me to say is withering the hearts of thousands among us. Truly it behoves us all most jealously and sacredly to guard the purity of our homes; but surely there is neither wisdom, tenderness, nor Christian charity in being ignorant of or in attempting to ignore the sad and painful fact that the purity of many hearts has long ago been sullied in the nursery or in the school to a far greater extent than parents, or even many of the clergy, are aware. Alas, there are many loving gentle souls racked with agony by a consuming fire which they know not how to quench. Often—often has my heart bled for the sorrows of those who have sought my counsel, and I cannot suffer this opportunity to pass without reiterating what I wrote some years since with a desire to arouse some parents to a sense of their duty, and not to leave their children entirely to the care of menials: 'Were these cases a thousand times less frequent than they really are, surely 'the very fact that such calamity does befall many immortal beings ought to 'be sufficient to awaken every parent, guardian and schoolmaster to exercise 'the most careful vigilance over the young.' The experience of the years which have passed since this was published has strengthened my convictions a thousand-fold; and the time is come for the Bishops and priests of God's Church to face the evil and to help those desolate and afflicted souls who find but few sympathising hearts to whom they can freely and fully tell their tale of misery."[1]

The next danger anticipated from the use of Confession is the weakening of faith. The introduction of a visible human mediator between the soul and Christ seems to lower the character of the Christian religion,—to lead men to rest upon the visible, audible priest with whom they can converse in the flesh, and to keep them from the higher efforts of that faith which sees Him who is invisible, and knows no need of any other ear than his, even though no audible response proves that the confession is heard. Such a question as this is a difficult one. It refers to things which are perhaps beyond the reach of our judgment. This only I would suggest by way of answer to it. It must be first ascertained whether those persons who go to Confession are less earnest and constant in private prayer than those who do not, and whether at times when they are alone they really feel a greater difficulty in realizing the presence of Jesus Christ, and in trusting that he hears their prayers or confessions, than they did before they began the practice of Confession. I am not prepared to investigate this now, but I venture to think that without some evidence as to these points the matter cannot be satisfactorily discussed.

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[1] *The Churchman's Guide*, p. 444.

Thirdly, the confessional is often dreaded as an instrument for tyrannizing over the conscience. That it might be so used seems apparent, nor do I think that such a fear is groundless. When the government of the Church is of a despotic nature, and the clergy are completely in the hands of one supreme Head, and Confession is an ordinance obligatory on all, it seems quite possible that the confessional may be made use of to crush all resistance to any dogma or practice which the supreme Head may wish to enforce. But we must remember that not only the confessional, but also the pulpit, and the religious press, and the whole system of administration become equally the means of enforcing slavery in such a case as this. On the contrary, where no such supreme despotic authority is acknowledged, as in the Church of England, and where Confession is a purely voluntary act, and where the person wishing to confess may select any confessor that he pleases, or, distrusting one, may change to another,—in such a case it is difficult to see what tyranny can be exercised by the clergy of a nation, any more than by the doctors. It is not at all impossible that in individual cases the person confessing may lay too great stress upon the advice of the confessor, or that the confessor may be too peremptory or dictatorial in giving advice; but in what system is there not room for human error and human fault?

Fourthly, is not there ground for thinking that with the use of Confession comes a lighter estimate of sin, and a diminished dread of committing it? If so, this is certainly a heavy count—yet not against Confession itself, I suppose, so much as against the way in which confessors administer it. If any one is led to satisfy his soul with the act of making an oral confession, and if he allows this to take the place of continued self-discipline and reformation of life, Confession certainly becomes a deadly snare to him. That this is often the case in the Church of Rome is, I confess, my own impression, and I do feel that great care ought to be taken lest the introduction of the practice of Confession in the Church of England should be attended by a like result. The higher our religious privileges or practices are, the greater the danger of misusing them. Opium as a medicine ranks first in importance in the pharmacopœia of the medical man, yet opium used for self-indulgence is the destruction of many of the human race. Who would dare to counsel the prohibition of the use of the drug on account of its abuse? Confession is undoubtedly soothing to the soul, and the danger of using it as an anodyne is, I believe, a very real one,—the greatest of all the dangers connected with its use. But how can I dare to leave broken hearts in their misery, and sin-bound souls in their despair, because the luxurious throng of self-seekers, cultivating that religion which consists in making the best of both worlds, passes in to defile the streams of

God's mercy, and greedily turns that which might have been for their salvation to the confirmation of their destruction—sealing not their repentance, but their self-deceit, to the judgment of the Great Day?

I have considered the objections made by religious people to the practice of Confession, and shown that I believe them to be in part groundless and in part reasonable, yet in no case sufficient to forbid us the use of it, if it be in other respects advantageous. What its benefits are I have already had occasion in some measure to indicate, but I should like to state them here more explicitly.

1. First, I maintain that to confess one's sins to another person obliges a man to examine himself, and see what he has done, or is doing, contrary to God's law, in a much more exact way than he would otherwise be likely to do. We are far too apt to content ourselves with a general view of our sinfulness, and to avoid that discriminating inquiry into it which is necessary if we are to make any real and continuous progress in the abatement of it. In confession to God our consciousness that he knows all often seems to make particular details of our sins unnecessary. But if we wish to give a true account of ourselves to a fellow-creature it is different. He only knows as much as we tell him, and we are obliged therefore to take pains to make a true and exact estimate of ourselves. From this it cannot fail to result that we see our sins more truly, are inspired with a greater horror of them, and condemn ourselves more unsparingly before the all-holy God.

2. But if this previous self-examination, which is necessitated by Confession, tends to humility, how much more does the act of confession itself, in which we lay bare those sins which we most loathe, and show ourselves as we really are to the eye of another! Nothing is more humiliating than Confession; nothing more abhorrent to our pride; nothing more destructive of our secret self-satisfaction; nothing, therefore, which more tends to humility—that is, to the foundation of all Christian virtues. "He that humbleth himself shall be exalted" is one of our Lord's sayings, which is of very wide as well as deep application. If we really value humility, we shall take as much pains to find those occasions which minister to it as men of the world do to find occasions which minister to pride.

3. There are many cases in which the advice of another is very valuable. The proverb that "The man that is his own "lawyer has a fool for his client," is not without application here. It is difficult to judge so impartially in our own case as to act with the highest prudence. "Two heads are better than one." Supposing a person is in doubt as to what is right or what is wrong, or as to what is advisable or inadvisable, in questions which

concern his personal religion, Confession is an opportunity for obtaining impartial and serious advice which he could scarcely get in any other way. I mean that in questions of personal religion the proper line to be taken is so often dependent upon the condition of the individual soul, that the general advice of sermons and books is as unsatisfactory to a penitent sinner as the study of medical treatises is to a sick man.

How often we see persons who at their conversion are very fervent grow cooler and cooler, till at last they fall away altogether! Surely many of them might be saved if they were in the habit of consulting some wise and faithful guide of souls. Arnold, whose Christianity was all cast in a manly and independent mould, and who had a great dread of anything like mental tyranny and subservience, speaks in favor of Confession, because he could see this advantage arising from a right use of it.[1] Not, perhaps, that he had regard so much to the case of souls weakened by sin as to the case of the young, who are, by reason of their inexperience, especially in need of advice. Jacob Abbott, the American, also strongly advocated it—I suppose on similar grounds.

4. Again, the comfort which a soul may receive through Confession is inestimable. As I have promised to abstain from discussing here the question of Absolution, it might perhaps be thought that I debarred myself from mentioning this advantage, since it is generally so closely associated with a belief in the efficacy of the absolution pronounced. I cannot, however, refrain from noticing the great relief which mere sympathy is to a troubled mind, so that, apart from Absolution, the mere unburdening of the conscience to a sympathizing friend is an inestimable boon to a soul really laden with sin. The injunction, "Bear ye one "another's burdens," seems directly to apply to this sharing of another's grief which is involved in hearing another's confession. An example of this longing for sympathy, apart from the craving for some token of forgiveness, was afforded in the case of a young lady, who not many years ago, at the advice of the clergyman to whom she had privately confessed, voluntarily accused herself in court of a murder whose secrecy had entirely baffled the investigations of the ministers of justice. Her first confession was not to a priest, but to a religious lady with whom she had become intimate. Moved to repentance by the grace of God and by the influences of religion, she first sought, not absolution, but some confidante to whom she could unburden her trouble, and afterwards, by the advice of this lady, she confessed it to a priest.

None, I suppose, can tell, save those who have been in the

[1] *Arnold's Life*, p. 297.

habit of hearing confessions, how many such there are who, though outwardly cheerful, are inwardly oppressed by a secret grief. "The heart knoweth its own bitterness." It is convicted by the Holy Spirit of sin, and, though wishing perhaps to repent, it doubts the truth of its repentance. Let no one say that this must be because it has not heard the Gospel proclaimed in its fullness, and that such persons cannot be found in an Evangelical church where anxious souls are plainly directed to believe in Jesus Christ. In a biography of a very eminent and pious Presbyterian divine which appeared a few years ago, we are told that, to the last, when a revival was preached, he would come forward and place himself on the penitents' bench, in anxiety lest,after all, his conversion, which had been in his youth, should have been unreal. How many more might be found, not only in the Presbyterian Church, but in any Evangelical body, who remain in a state of anxiety and fear about their souls, yet who dare not come forward publicly before the congregation as penitents, and have no opportunity of speaking privately to a minister of religion whom they could trust! One who was for some years a noted revivalist preacher among the Methodists told me that he had heard many confessions privately—which shows the Methodist system of class meetings does not meet the craving of the soul for private unrestrained confession. Cæsar Malan, a great revivalist in his day, when he visited Scotland, insisted on a private interview with every one to whom he had the opportunity of specially addressing himself. I have been told by a Roman Catholic priest that he once admitted to his Church a woman who came for no other reason but because she longed to make her confession, and the chaplain of the English Church utterly refused to hear her. I do not doubt that many cases have occurred of people seeking in the Roman Catholic Church a relief which they could not obtain in their own.

I have endeavored to discuss the arguments for and the objections against Confession impartially, and not to let my own private experience, which is in favor of it, occupy the whole field of my mental vision. And, indeed, although the fact of my having been taught in my youth to reject Confession, and only having accepted it in maturer years, by slow degrees, after much inquiry, probably disposes me to hold stronger opinions as to its value than if I had accepted it traditionally, without that amount of careful inquiry, yet these very circumstances enable me, I suppose, to sympathize better with those who have no desire for it, and who regard it with great suspicion. Certainly—considering the difficulty of the subject, embracing as it does theological, social, mental, moral and spiritual questions, affecting mankind and the Church so widely and so deeply—I am conscious that I

cannot have treated it in this paper as fully as it deserves, and that perhaps I have not presented it in its truest light. Still, I feel confident that the main point which I have advocated, viz., the *recognition of Confession as a legitimate religious practice,* will before long be accepted by all sincere Christians. At the meeting of the Evangelical Alliance at New York, one of the speakers said, "The Roman Church has its directors and confessors: "what I wish is that, *mutatis mutandis*, we had our directors and "our confessors." I do not doubt that this feeling is present in the minds of many who would shrink from expressing it in so many words, and that, in proportion as that element of Christianity which consists in the cultivation of personal holiness (as distinguished from the confession of a true faith, and the practice of works of mercy) is fostered, the demand for Confession will increase.

Writing, as I am, for the pages of an undenominational Review, I have not thought it necessary to bring forward the question of the teaching of the English Church on the point. There is probably scarce any one outside the Anglican communion who has read the English Prayer-book that would deny that Confession is in some way or another recognized and taught by our formularies. Those within the pale of the English Church who deny this do so, I suppose, from the conviction (formed independently) that Confession is wrong, arguing that therefore it is *à priori* impossible that it can have a place in a book which has been accepted by so many thousands of Evangelical churchmen. But in these days of inquiry, and amidst general demands for consistency, can such a position be much longer held? It seems that—within the English Church, at least—the debate must now assume the form, What are the proper methods and limits of Confession? and that the question, Is Confession sanctioned of the Church? must be considered to be settled. And indeed it may be noticed that this is, after all, a recent doubt. It has been shown that in the diocese of Norwich (there was no reason for selecting this Diocese for investigation, except that the gentleman who made it is an incumbent there) since the Reformation the majority of the Bishops have at their visitations made inquiries concerning Confession, which implied both its practice and its use. And a post-Reformation canon of the Irish Church, which we give in a note,[1] because it is less known and less accessible than

[1] "The minister of every parish, and in collegiate and cathedral churches some principal minister of the church, shall, the afternoon before the said administration [of the Holy Communion], give warning, by the tolling of the bell, or otherwise, to the intent that if any have any scruple of conscience, or desire the special ministry of reconciliation, he may afford it to those that need it. And to this end the people are often to be exhorted to enter into a special examination of their own souls: and that, finding themselves

the English canon on the subject, requires the clergy always to be in church to hear confessions on the afternoon of the day preceding the administration of the Holy Communion.

More apology may perhaps seem due for not inquiring into the teaching of Holy Scripture on the subject. But excluding, as I have thought most convenient to do, from this paper the question of Absolution, it would be difficult to consider fairly all the passages of Scripture which mention or bear on the subject.

I must not conclude this Article, however, without noticing one common objection which is made, not to any of the circumstances or consequences of Confession, but to the thing itself, as meaningless and unreasonable. The objection is this:—"If "a person has sincerely repented of his sin, he has already "obtained forgiveness, and what further need is there for con-"fession? If, on the contrary, he is not sincerely penitent, his "confession is a sham, and will not be accepted by God." The fallacy here lies in treating of repentance as if it were an instantaneous act, instead of being a continued state capable of increase. That this latter is the case will, I think, be evident to every one who reflects how a soul contrite on account of some great sin continually confesses that sin before God, even though it may have a perfect trust that, through the merits of Christ Jesus, it will escape the eternal penalty of it. David, for instance, composed that great confession of sin, the 51st Psalm, after he had received the declaration of pardon through the prophet Nathan. "I acknowledge my transgressions: and my sin is ever before me," was still his cry, though he had heard the clear absolution from the messenger of God, "The Lord hath put away thy sin." There are degrees of forgiveness, even as there are degrees of repentance. And though as soon as the prodigal son has said in his heart, "I will arise and go to my Father," the Father has determined, "I will arise and meet my son," that son can never be satisfied until he has not only performed his journey and acknowledged his sins, but also exchanged his rags for the robe of righteousness, and tasted of the fatted calf and of the joys of heaven. Confession is but a step in repentance, a help to greater contrition, a means for making amendment more complete. Holiness, and perfect holiness—this alone can satisfy the truly penitent soul. To be "whiter than snow," "not having "spot or wrinkle," perfect as his Father in heaven is perfect,—this is the object of the true penitent's prayers and tears, and so

either extremely dull, or much troubled in mind, they do resort unto God's ministers to receive from them as well advice and counsel for the quickening of their dead hearts and the subduing of those corruptions whereunto they have been subject, as the benefit of absolution likewise, for the quieting of their consciences, by the power of the keys which Christ hath committed to His ministers for that purpose."

long as he is in the flesh he counts himself not to have apprehended, but, forgetting those things which are behind, reaching forth to those things which are before, he presses toward the mark for the prize of the high calling which is in Christ Jesus.

ART. V.—SELF-DISCIPLINE.

BY REV. E. S. SUMMERS, B.A., CALCUTTA.

THERE are many theoretical questions that have been discussed in the religious circles of all times and of all ages, with various results, good or bad. Some of them seem to be forever shelved after having obtained such solutions, full or otherwise, as their time or generation could manage to give them; some there are that recur, and must recur from time to time for ever-new solution, whenever there has been a fresh stirring of society from its depths by a new baptism from above. But of all religious questions, speculative or otherwise, one there is, in the domains of practical religion, which must for ever maintain a perennial interest, and one for which, at whatever cost of time and trouble, and often of anguish of soul, the earnest spirits of every generation must find an answer that will suit their own consciences and the demands of their God-inspired spiritual nature. This question is,—How are we to frame our lives so as to avoid, on the one hand, soul-destroying immersion in earthly pleasures and pursuits, and, on the other hand, that rejection of the loving mercies of our Heavenly Father so characteristic of Asceticism ?[1]

People have striven, as though any such solution were possible, to base it upon fixed formulated rules of life. Hence have arisen monastic orders, with their rules of silence, their cords, their scourgings, fastings and vigils, and all the other paraphernalia of a system which receives men as children, trains them as children, and generally leaves them as children, where it does not leave them something worse. Hence among modern and ancient Protestant sects, whether inside or outside of established churches, do we find well established if unwritten laws, whereby a member thereof must direct his life, on peril of exclusion from the body of his fellow-believers. The fact being that whether

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[1] It is to be remembered that, except in certain circles savoring somewhat of Roman Catholicism, the word *asceticism* is now seldom used save in a bad sense. It is spiritual discipline conducted on morbid and extravagant principles.

amongst Protestants, Roman Catholics, Eastern churches,—in whatever communion you will,—the great bulk of mankind seem to have come to practically the same conclusion, and that is that the ideal Christian life may—nay, must be—attained by the due performance of a body of rules, which of course varies with each different sect.

Truly men are slaves, even those who seem to be most anxiously seeking for truth; and right joyously do they hug their chains. Only here and there do we find a soul that dares to be free, at whatever cost of martyrdom as regards the outer world, at whatever cost of spiritual anguish as regards itself. For the most part men, if with great labor and pain they are roused to shake off the chains of one system, only do so speedily and with a great satisfaction to their souls to rivet fast the chains of another.

And yet if there is one truth more than another clearly taught us in our New Testaments it is this,—that to every man there are given diversities of gifts for the due performance of diversities of service; and consequently it is clear that these gifts require very different trainings for their development. Hence no one system can be devised that shall prove able to foster every variety of spiritual nature that shall be subjected to its influence. For the same self-denying life needed to keep within due bounds a peculiarly rich and vigorous spiritual nature may be the very discipline that would altogether blight the scanty growth and scarcely budding graces of a less richly dowered one; while, on the other hand, the kindly fostering nurture required by the latter, in order that it may bloom into a plant worthy of a place in the great Gardener's vineyard, would, perhaps, cause the former to waste all its energies in the development of rank and overgrown luxuriance; yet both kinds of spiritual nature, needing such very different treatment, may be imperatively required for our Master's service. What is there at the bottom of this feeling that rules and canons authoritatively promulgated, or binding by the powerful force of example and public opinion, are the true guides to holy living, but a bold and flagrant denial of the influences of the Holy Spirit upon the soul of man, and as bold an avowal of the belief that saints of various degrees and calibres can be turned out from the churches as Armstrong guns from a manufactory? And yet is there any truth in the annals of Christian history more loudly proclaimed than the fact that God raises up and trains, often in most wonderful and unexpected ways, the strong men whom he is going to send into the world to overthrow time-rooted superstitions, and to accomplish his purifying work? Perhaps in no department of Christian work so much as in the mission field does this feeling crop up. On one side we are told that the missionary should be like his Master, not knowing where

to lay his head, in want and poverty, bearing every sort of hardship with courageous endurance; on another side he is told that he is to come with religion in one hand, and civilization in the other, to be at the same time religious teacher, artizan, social reformer and intellectual instructor. Another thinks only one method should be adopted,—the Gospel should be preached in its purity by the wayside, as in the glorious apostolic days; and another that we must first leaven the people to whom we have come with Christian ideas, before we can hope to present the simple truth of redemption through a crucified Christ with any degree of success. And some forget that there is the Holy Spirit working, so that what is impossible in the opinion of men is wrought before their eyes by the power of God; and others forget that those whom they set before us as examples, and would have us so servilely copy, worked under totally different conditions as respects countries, races, and the relative condition of themselves to the people amongst whom they labored. But to discuss fully all the subjects mentioned here within so brief a compass would require volumes. One subject only do we wish to consider now, and that is the bearing upon mission work of the practice by missionaries of those stricter forms of self-denial and self-discipline practised by some few missionaries, and inculcated with vigor upon all by so many professing Christians who are not missionaries.

There are three points of view from which to consider the question raised:—

What influence is such practice of self-discipline and self-mortification on the part of missionaries likely to have upon mission work,—

(i.) As regards the spiritual conditions under which mission work is carried on.

(ii.) As regards the influence exerted upon the people by whom the missionary is surrounded.

(iii.) As regards his own spiritual development.

I. There is no doubt but that any principles of mission work which do not take into account that our warfare is not merely with material ignorance and difficulties, and with the natural disposition of man to refuse the Gospel, will fail to produce the desired effect. Our warfare, in no metaphorical sense, is a wrestling "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this country of India, where ignorance of the true God, and every sort of superstition, have existed for centuries, it is not wonderful that the powers of evil—by no means figuratively—are rampant, with a power and with an energy wholly wanting in other lands where for centuries God has been known, and where, even in the midst of the grossest darkness, he has always had thousands of

faithful worshippers. We know from the life of our Lord that even he found himself (Mark vi. 5) limited by the rules which God has thought fit to lay down for the manifestation of spiritual power upon the earth. In nothing is there a clearer illustration of that law of spiritual life, " to him that hath shall be "given," than in the working of the Holy Spirit of God on churches and communities of men. It certainly does seem true that the Holy Ghost comes down with greater power on a community which is permeated with Christian feeling, and in which there are many faithful disciples, than in communities not so happily circumstanced. Hence the great revivals, with which all Anglo-Saxon nations and colonies are continually blessed, probably could not take place in a country like India in its present condition. Even though there were faithful, bold and fully equipped evangelists as ever wrought a great work for God in England or America, yet, owing to the non-existence of that atmosphere of spiritual thought and feeling necessitated by laws whereby God seems to have chosen to limit the manifestation of spiritual power on earth, it certainly does seem likely that results like those witnessed under the preaching of a Fox, a Whitefield, a Finney or a Moody would not follow in India. Hence, besides encountering the difficulties of natural ignorance, and natural indisposition to accept a religion proffered by foreigners, the missionary must reckon upon the active opposition of evil spiritual powers, unchecked by any of the influences that assist him in his work in long Christianized countries. Some, building upon this fact and the observation of Christ, "This "kind goeth not out but by prayer and fasting," have deduced that fasting, at any rate, if not other mortifications, is to be specially used by the missionary as no mean weapon in his arsenal. I think I may safely say that this is the only occasion on which fasting is referred to by Christ as necessary or even desirable; and as regards the practice of the disciples it is difficult to say how far their habit was one of the remnants of their old Judaic education. It is difficult, therefore, on so insufficient a basis, to form a theory that shall be of any value; and in considering the intrinsic value of the one quotation we must remember that the disciples on the occasion referred to were blamed not for neglect of fasting or of prayer, but for want of faith, the possession of which would have ensured them success. It is difficult to see how the fasting could have produced any effect objectively, and, so far as the effect of the fasting was to be traced in the spiritual development of the person who fasted, the question comes under the third rather than under the present heading.

The fact is that this difficulty, which is purely a spiritual one, must be met by spiritual means, and the weapon appointed

for the purpose is the good old weapon of All-Prayer. Christ told us to pray that the kingdom of our Father might come on earth; and what is the issue of that prayer but the creation of that spiritual atmosphere in which God causes his Holy Spirit to work? This creation of a spiritual atmosphere, too, is the preparation of the good ground spoken of in the parable of the sower. True it is that the missionary should be fervent and frequent in prayer; but it needs not a missionary to do this work. At home, in the pleasant villages and towns of England and America, it needs but a soul full of love to its Saviour and fellow-creatures, and there at once a blow can be struck that shall tell in the oft-times weary warfare on the plains of India. If this were only done in a larger measure, if the prayers of the home churches were only poured forth to a greater degree in earnest and devout petitions on behalf of the work in heathen lands, should we hear so much about the failure of Christian missions? And is not their comparatively slow growth owing far more to the want of such help than to any causes over which missionaries themselves can have control? On this ground it certainly seems to me that the necessity, or even desirability, of self-discipline and self-mortification on the part of the missionary can scarcely be maintained.

II. We will now consider the question as regards the influence exerted upon the people to whom the missionary appeals by self-discipline and self-mortification.

A list may no doubt be collected, of no small size, of missionaries who from the European standpoint have practised a good deal of self-mortification, and their praise is no doubt on that account great, especially in some quarters. For men of the world, who cannot understand the beauty of a life lived in the position in which God has placed a man,—where nothing is sought but the victory over the temptations and difficulties to which God has subjected him,—*can* understand that there is something different from themselves and their own self-indulgence in the man who goes out of his way to subject himself to unnecessary pain and suffering. After all, what is this but the old idea of self-justification and its possibility springing up in a slightly different form? But truly it is doubtful whether any man of a higher race going as a missionary to a lower race can, consistently with self-respect and his own standard of decency, live such a life as shall be considered by the people among whom he is living as a life of self-denial; and long, too, would it be before they could grasp the idea, even if his life appeared to them sufficiently miserable to be holy, that he was so living for an entirely unselfish object. Have not heroic men tried it, only to incur suspicion of their motives, or to ruin all health, and bring to a rapid close a life that seemed full of promise? Could a European missionary go about

with a scanty rag round his loins, or with sweetly scented garments swarming with vermin,—could he support existence upon a few herbs and vegetables,—could he lie out in the open air in fair weather or in foul,—could he, above all, try a little altogether supererogatory mortification in the way of external self-torture,—it is possible that the natives round about, and godless Europeans too, would begin to think here was a man who dared to do and suffer something for his religion, and would consequently feel attracted to him; but it is doubtful whether under such circumstances anything could be done for the promotion of the glory and kingdom of Christ.

But again, irrespective of the results that such self-mortification is likely to produce, is not the practising of it for such a purpose fundamentally, in principle, altogether wrong? I can understand that men who see in Christianity nothing but an artificial human system, the logical outcome of Judaism,—who cannot understand that it works not by physical and material influences only, but mainly by spiritual,—I can understand such men inviting us to attempt to win success by the adventitious and theatrical aid of fasting and self-mortification. What, after all, if we are consistent, shall we get but that his is the best religion who can go rolling over and over a thousand miles along a dusty sun-scorched road, or stand gazing a long ten years upon the midday blaze till eyesight fails and idiocy reigns in the brain? To those to whom we appeal in India acts like these would carry a belief in our sincerity and devotion, and they would convey a clearer idea to the people of what we meant than any amount of fasting or other self-mortification that would appear becoming to Western ideas. Self-mortification varies only with climate and age; radically its principle is the same,—that man by his own efforts can do something, even if not all, towards his own salvation; and in no religion that I have heard of does it escape the frightful evil of generating spiritual pride, because there is no spot of earth where the praise of his fellow-creatures cannot be obtained, if only a man be ready to encounter the physical pain and suffering that most men are naturally, and rightly, so anxious to avoid. And truly missionaries, so often blamed for the lack of self-denial and self-mortification, might indeed easily obtain the praise of men if they were content to abandon the service of Christ, and were to stoop to the degradation of winning the flattery and applause of men. But Christ declared again and again that those who were truly his must suffer at the hands of the world; and who shall deny that it is an ingenious refinement of the devil, now that the verbal profession and belief in Christianity is so common, to assail the true followers of Christ, whose only desire is to live their lives and to do their work as he has appointed, without any ambition after stage

effect,—to assail them, not as heretofore for their devotion to him, but for their want of devotion? As we strive not to yield to the devil when he desires to tempt us to open sin, let us not yield when he tempts us in this more refined and subtle way.

One more remark may be made here with reference to the special nature of mission work in India. In this country the system of self-discipline has been refined to the highest pitch of self-torture that can well be imagined. Is it desirable to encourage such men in the feeling that God takes any pleasure in the self-infliction of pain, or that better results are likely to follow if we take our discipline and improvement into our own hands, than if we wait with patience, trusting that our God's wisdom is greater than our own, that his love is unfailing; and that he will—in what, after all, will prove the best way—give us in the common dispensations of daily life just that trial and discipline that we need? Does not our Lord himself direct us to pray that we may not be led into[1] trials and afflictions, setting us himself the example of endurance when God, in his wisdom and love for our advantage, does not listen to our prayer?

III. But perhaps in this last remark we have been rather trenching upon the ground of the third section, viz.,—

The influence of self-discipline and self-mortification as regards a man's own spiritual development.

Now, whether as regards the principle of fasting a good Scriptural basis can be found or not, I am bound to say I cannot understand the principle practically. I never knew a man, even a Christian man, who seemed the better for being kept waiting for his dinner. Doubtless the impatient man who has by practice learned to control his impatience when so vexatious an incident has occurred has made some progress thereby, but it is a progress that can as easily be made by patiently undergoing any other of the vexatious trials of life that always will occur. The great advantage therein arises chiefly from the unexpectedness of the occurrence, with the consequent want of preparation to meet it; whereas in formal fasting there may be pride, quite as much as anything else, to help a man to endure it with equanimity. And, indeed, do not the lives and characters of some of the Roman Catholic saints show this,—men who could with equanimity endure the self-appointed privations whereby they drew the admiration of men, but who displayed, as regarded the petty trials that befell them at the hands of God, the utmost irascibility and petulance? Again at the present day that party in the religious life of England that more particularly inculcates fasting and other austerities is distinguished by what can hardly be called anything else than audacity and lawlessness. This recalls the burning words

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[1] Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

with which George Fox smote the form-loving Episcopalians, Presbyterians and Baptists of his day—"The one thing God "does require of us is the fast from sin."

But let us come to the principle itself. What authority is there for believing that God has left us so to guide ourselves,—that he ever meant us to keep down the evil nature, that so there might be room for the good seed to spring up and possess itself of the land? What a poor hope that would be for us if, after all, the work were to be done by ourselves! True manly Christianity is aggressive; it does not deign to act on the defensive; it can only live while it goes forward to the attack; the moment, not of retreat, but of standing stationary, is the moment of its decay. The true and glorious principle whereby so much has been done is not the principle that spiritual life will flourish if all obstacles to it be removed, but that if spiritual life be present in vigor it will simply burn out of the heart everything that is in its nature opposed to it. Spiritual life in the true Christian is not a puling baby in the nurse's arms, but is a stout-hearted, strong-armed warrior, sword in hand; and woe to the evil that dares to withstand it!

And how, then, do we gain this strong spiritual life that is to do so much? Not by long and tedious cultivation, but by throwing ourselves on the strength of Jesus, who shall be our strength,—coming to Jesus in the words of Charlotte Elliott,—"Just as I am, "without one plea"; and from the embrace of faith spiritual life shall spring forth as Minerva from the head of Jupiter, full-grown, full-armed, resistless in strength and wisdom. Does not Scripture warrant us in believing that the true genesis of spiritual life is altogether from above, and not at all from ourselves? What does David say in Psalm xxxii. 8? After his penitential con-"fession he heard the voice of God saying to him, "I will instruct "thee and teach thee in the way which thou shalt go: I will "guide thee with my eye. Be ye not as the horse, or as the "mule, which have no understanding: whose mouth must be held "in with bit and bridle, lest they come near unto thee." What is the plain English of David's figurative language but this—that God will guide the soul that waits upon him for him to guide it; but he who, with the stupidity of the horse or mule, breaks away to go his own path will be sharply pulled up by the heavy troubles that God in his loving mercy will bring upon him? Again Isaiah xxx. 21:—"And thine ears shall hear a word behind thee, "saying, This is the way, walk ye in it, when ye turn to the "right hand, and when ye turn to the left." This, it may be said, was promised to the remnant of the Jews; but there was no gift of love given to the Jews, but we may infer that God has given us the same gift in larger measure. Again, what will the admirers of self-mortification, who delight to walk in the light of

their own fires, say to the declaration in Isaiah l. 10, 11 :—" Who " is there among you that feareth the Lord, that obeyeth the " voice of his servant, that walketh in darkness and hath no light? " Let him trust" (in fasting? No!) "in the name of the Lord, and " stay upon his God. Behold, all ye that kindle a fire, that compass " yourselves about with sparks: walk in the light of your fire, " and in the sparks that ye have kindled. This ye shall have of " mine hand; ye shall lie down in sorrow."

This is all very explicit, but it is always well to cap a quotation from the Old Testament with something from the grand source of all knowledge—something from Jesus. What can more clearly show that it is not to any outward human help that we are to look—not to any formulas of faith evolved from the trials and experience of by-gone generations—not to any rules of life that may have seemed good and may have proved useful to those for whom God had a message that differed, in some degree at least, from that which he has for us—what can more clearly show all this than the terms in which Christ, in his farewell address to his disciples, promises the presence of the Holy Spirit, and explains the advantages to be derived therefrom? Let us turn to the gospel of John, chap. xiv. 26:—" But the Comforter, which is " the Holy Ghost, whom the Father will send in my name, he shall " teach you all things"; and again, chap. xvi. 13:—" Howbeit when " he, the Spirit of truth, is come, he will guide you into all truth." And where can we find a clearer expression of the method of spiritual progression as understood by the apostles than in Romans viii. 14:—" For as many as are led by the Spirit of " God, they are the sons of God"?

True, it may be a humiliating thing not only to come to Christ as a little child, but to continue always walking as a little child, led as by a nurse's hand by the hand of Him who is stronger and wiser. True it is that human pride, in its blindness and perverseness, asks for some great thing to do, for some great pain to suffer, for something whereby it may be saved from the deep humiliation of total weakness and incapacity. But the teaching of Scripture in this matter is plain. God distinctly tells us that there are no fixed rules of life the following out of which will ensure to us perfection. He distinctly says that he will breathe the knowledge into every man who comes to him with desire to know, telling him how to regulate his life that so he may arrive at the great goal—complete conformity with the will of God. Therefore will he take one man and set him on high, and pile riches and honors upon him, and try him in the fierce blaze of earthly prosperity; and another man he will send out upon the earth poor, unlettered and despised. Amid the wear and tear and joys of the domestic circle, one man may develop all the sweet and loving tenderness latent beneath a

brusque exterior; while another, standing for ever lone and solitary, strung by the continued and unsympathetic struggle with the world, may develop into a character of heroic manliness that which would otherwise have been too shrinking and too retiring a disposition. What shall be best for a man, who can say but God? Not, certainly, rigid formalists who would say, "Fast regularly. "Mortify your desires. Whatsoever you long after most, that "deny yourself,"—and proclaim that this is all for the glory of God, as though God could take any pleasure in our pain,—as though it were not likely that the wisdom and love of God can devise better methods of improvement than our limited knowledge of ourselves, and still more limited knowledge of others, could do. Is it not a wrong and mistaken idea that a man should go out of his way to heal himself of his disorders, when invariably, if he would boldly meet and triumph over the difficulties of the position in which God has put him, he would find that he was receiving just the discipline and teaching that he required? Is it easy to bow down and obey the will of God, not merely unmurmuringly, but joyfully? Nay, it is far easier to fast three times in the week,—it is easier to break off all one's dearest ties,—it is far easier to do something or other that God has not commanded, than to acquiesce with joy—and any other acquiescence is sin—in that which God has appointed. Yet how often do men cry out for anything but that—anything but acquiescence! Let us have instead the midnight vigil, the weary fasting, the painful scourging; let us tear asunder all the sweetest ties of kindred, let us sit in sackcloth and ashes, let us endure poverty—all this rather than give up ourselves unreservedly to God's methods of dealing with us!

Some, too, are led astray, by such a course of argument as we are considering, to misinterpret the very words of Jesus. It may be, smarting under the sense of some severe fall incurred, some festering wound made by some quality or gift of God to them, they may remember those words of Jesus, "If thy right hand offend "thee, cut it off," and joyously they will turn—poor, earnest, deluded souls!—to the act of painful mortification, rejoicing in the very agony of pain, because thereby they give evidence that their act of rejection is from the heart. And they forget, in their deep anxiety to be rid of the instrument that has so often caused them to sin and brought the consequent pain, that no good gift has the good Father bestowed upon any of his children without a distinct object in view; and how are they to do his work when they have deprived themselves of the means he gave them for the purpose? Better to enter heaven with one hand than hell with two; but there is a third course better than either, and that is to enter heaven with both hands, under the full control of our own souls. There is no gift that God has given us that is not to be used in his service, but there is no gift that is not to be held in subordination

to him, and if we find spiritual danger through its exercise we have no right to cast it off; our weakness is simply the proof that we are not in a sound spiritual condition, and the remedy is, not to reject our gift, but to ask that we may be so filled with the grace of God that there can be no danger for us in anything, because every thought and feeling is subject to that Spirit of God that is working within us. If we are resting in full obedience to God, every thought and feeling will be subject to God; otherwise we may cut off a thousand limbs and yet go to hell with the one that we had forgotten or had not had time to cut off. Willfully not to use a gift, whether of body, mind or soul, in the service of God is not only an act of folly—it is sin.

The practice of self-mortification, then, we cannot but regard—though we say it with all kindness, and with the hope that our words may be kindly taken by any who may differ from us—as an interference with the sovereignty of God, and the assertion of a wisdom superior to his. If God says to any man, "Fast," let him fast; but let him not interfere with his fellow-Christians, or think that the message that has come to him must necessarily have come to others also. We thank God that that Jesus who has begun a good work within us will work it out to the end, and as he was the Author so he will be the Finisher of our redemption. The path we tread of daily life, the same as that the thousands round us tread, will not seem to offer much for the faith and vigor of those who have consecrated themselves wholly to God; but they who have tried that path, resolved to walk it in joyous acquiescence in the will of God, have found that there truly were battles to be fought and victories to be won as noble as any fought against countless odds, reflecting long renown upon the wearers of earthly palms. This is no easy path to tread, no sham warfare. But we strive to walk in this way, and will walk in it, not turning aside to listen to the voice of any one seeking to turn us from it.

Surely for each one of us the Spirit of God is enough; he has given us each one a distinct work, each one a distinct character, each one a distinct course of training, and woe unto us if we turn aside to walk by the light that shines upon another man's path! "For as many as are led by the Spirit of God, they are the "sons of God." Let us, then, rejoicing to be sons of God, refuse to become slaves; let us submit to be led as little children; the voice of God *will* speak to each one of us, if only we wait to hear its echoes in the silence of our souls.

ART. VI.—PRINCIPLES OF SPIRITUAL SOWING.

III.

THE principles of missionary preaching and teaching, which in the two previous Numbers we have attempted to unfold from the Word of God, we would now endeavor to illustrate from the same unfailing source of truth and guidance. Our fundamental idea is that the living, seed-like truth of God must be lodged in the heart of man, as the spiritual centre, the living soil of his being, so that it may quicken his whole nature, and mould him after its likeness from the inmost hidden centre to the outermost visible embodiment. But, as the heart has to be reached through the various avenues which lie, as it were, around it, and lead into it,—the avenues of sense, reason, imagination, feeling,—regard must be had by the wise preacher to the whole state and character of those to whom he brings his message, so that he may discern where conscience is alive, and approach the heart on whatever side it is open to any spiritual truth. He must also, as a wise steward whose duty it is to dispense the meat of the Word to every one in due season, adapt the ever-living but varied and many-sided truth to the state of feeling and thought, of moral and spiritual apprehension of the souls in whom he seeks to lodge it. No truly evangelical missionary can so exercise his office as if he were the bearer of absolute truth for an absolute and unvarying condition of human nature. If inward conversion and renewal could be wrought by magical formulæ or an *opus operatum*, then all considerations as to state of character and fitness of the truth might be set aside. But to those who believe that salvation means the renewal of man's whole nature into the glorious image of Christ, and that saving truth is light and living power, to be appropriated and used by those who receive it, the right application of the truth to the moral and spiritual condition of various classes and individuals must be a matter of the deepest concern. They will feel the indispensable necessity, especially in India, of studying earnestly the manifold Word of God, and manifold human character. In this way only can we employ the spiritual method of commending the truth to every man's conscience in the sight of God.

That this is the method employed throughout the whole of Scripture itself, from the beginning of revelation till its close, we mean now by a few illustrations to show.

It is implied, first of all, in the very fact that the Christian revelation is an historical revelation. The Koran professes to have come complete and perfect from heaven, as Minerva is fabled to have sprung full-armed from the brain of Jupiter. But the

Bible assumes to itself no such sudden completeness nor divine penmanship. It is the record of God's slow and gradual unfolding and communication of himself to weak and sinful man through long and painful ages, as man was able to bear it. God at sundry times and in divers manners spake unto the fathers by the prophets, and when the fullness of time was come he manifested himself and witnessed of himself to men in the person of his own Son, incarnate in Jesus of Nazareth. Further, that the meaning of this living Word may be unfolded to the hearts and consciences of men, it is expedient for him to withdraw his visible presence, that the Paraclete may come with his inward witness, and testify through the lips of inspired apostles and saints. The absolute and perfect revelation of God is Jesus Christ, the God-man, incarnate and crucified, risen and glorified. But he did not burst in the fullness of heavenly splendor on the vision of mankind so soon as man had fallen and God's redeeming purpose was made known. His way was prepared, and paths made straight for him, by a long course of discipline and instruction, carried on through type and prophecy, through symbolic offices and institutions, through providential guidance, and deeds of divine operation. And when he did come, it was in the obscurity of helpless infancy, poverty and low estate; when he did manifest his glory and the glory of the Father, it was in the history of a human life; the intolerable brightness of the divine ray was subdued and made gracious through the prisms of a human personality working out the perfect will of God amidst all the hardest conditions of a life on earth. The glory which Paul and John saw will not be disclosed to all till he comes again. Similarly the Bible, which is the record of this revelation, and may be fully spoken of as the literary embodiment or incarnation of the living Word,—for the testimony of Jesus is the spirit of prophecy, and we may say also, of the law and of the Psalms,—the Bible has grown along with the growth of a gradual historical revelation, and manifests to us how the Spirit of God adapted his truth in word and in deed to the varying conditions and necessities of man's nature and development. We cannot possibly understand the Bible, nor rightly interpret its teaching, unless we take into account its progressive and disciplinary character, and the correspondence between the message and the time; and half the difficulties and objections brought against both the Old and New Testaments as the inspired Word of God fall to the ground in the light of this principle. To trace it throughout the Old Testament would be to write the history at once of Israel and of Old Testament theology, in their mutual relation to each other—a task we have no idea of attempting even in the most shadowy outline. Yet we may note that it is now acknowledged by the most eminent as

well as orthodox theologians that the theology of the Old Testament can only be rightly unfolded from the historical point of view.[1]

For our present purpose of illustrating the principles we have laid down, it will be sufficient for us to indicate, in as few sentences as we can, the progressive and educational character, first, of the Old Testament revelation.

When God made the world, he crowned his creation by setting at the head of it a being made in his own image, with whom he enters into a relation of kindly intercourse and fellowship. The very conditions under which man is created, and in which he is placed to his Maker at the beginning, point out this as the high goal to which he is destined, namely, that a perfect fellowship of love should be established between man and God. Sin speedily broke the original bond, but yet God's gracious purpose of love was still to stand. He testifies concerning himself, and communicates himself to mankind first in the form of the general revelation which he has given to all, thus never leaving himself without a witness at any time or among any people. This testimony is given partly externally in nature and the God-controlled course of human history, and partly internally in the conscience of every individual, so that his power, goodness and righteousness are made manifest, that men may be impelled to seek after him and find him. Both forms of this universal revelation, the outer and the inner, stand in constant correspondence, and mutually act upon each other, since the witness of conscience is first awakened by the outward divine testimony, while the latter is first understood only by the inner man. From Adam to Abraham this was the revelation which man received, and by which he had to live. The covenant which God made with man during this period—the covenant with Noah—was for universal humanity, and for this world. Man's higher destiny is not thereby realized. This general revelation is not enough to bring about the true living fellowship of man with God. The ever-increasing corruption of mankind proves this in actual experience. The living God remains to the natural man a hidden God, and the knowledge of his eternal power and glory is not personal living fellowship with him. Conscience, indeed, just testifies to man his separation from God, and declares his need of reconciliation. "An actual fellowship of life between God and man is only "established by God's condescending to man in personal self-"witnessing and objective self-manifestation. This is the special "revelation, which begins chiefly in the form of a covenant be-

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[1] See Oehler's *Theology of the Old Testament*—Introduction, T. & T. Clark, Edinburgh; Mozley's *Lectures on the Old Testament*, Rivingtons, London; Auberlen's *Divine Revelation*, etc., etc.

"tween God and a chosen race, and in the founding of a kingdom "of God among the latter attains its culmination in the manifest- "ation of God in the flesh, advances from this to the gathering "in of a church from all nations, and completes itself in the "creation of a new heaven and a new earth where God will be all "in all. To the general revelation the special is so related that "the former is the abiding foundation of the latter, and the latter "the goal and completion of the former."[1]

The special revelation now, till it reaches its culmination in the God-man, is bound up with the history and development of a chosen family and race, and in so far submits to be conditioned by it, though standing above it and ruling it with divine freedom. Just because revelation is God communicating of his light and life for the salvation of men, it enters humbly into the sphere of human life, and subjects itself to the order and laws of historical development. It starts from a limited and relatively imperfect beginning; it particularizes itself first in an individual, then in his family, afterwards in the nation; it advances in a gradual course, corresponding to the natural course of human development, but yet modifying and moulding the latter, and leading it into the path of the divine order of salvation, till it reaches its climax in Christ Jesus. The covenant is made with Abraham, and with his seed after him; and as the individual grows into the family, the family into the race, the race is organized into the nation, and the nation passes through its various stages of growth and development, the revelation progresses simultaneously, and adapts itself to every new stage, as it finds reception and embodiment. It is throughout the free and gracious self-communication of God to man, but the measure and form of the communication is conditioned by man's receptivity, and faithfulness in preserving and handing on the light and life vouchsafed. All is of God, who seeks to impart himself to man; but without a true Israel, a chosen remnant, to respond to God's appeal and receive his grace, the divine presence would be withdrawn and his Spirit withheld.

That the revelation is a progressive one is manifest from many evidences, as well as from express declarations:—"I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of "God Almighty, but by my name Jehovah was I not known to "them." The social, political, and religious institutions which partially embody the revelation take higher forms; the race of slaves becomes an organized nation, receives a law, a priesthood and ordinances; the wandering tent is exchanged for a settled and noble temple; the symbolic men reflect ever new sides of Him who was to come; the outward theophanies give place to the more inward inspiration; and the prophetic voice portrays

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[1] Oehler: *A. T. Theologie*: Einlestung, §6.

in even fuller outline the features of the suffering yet royal servant of God and of his coming kingdom. At each new stage, moreover, we recognize new needs and longings of God's people; every preceding step is a preparation and discipline for that which is to follow.

Take, for instance, that crisis in Israel's history which was its birth as a nation, as the peculiar people of God.

"The idea of this period is that Israel shall become an independent nation for God, and a kingdom of God, under the law of its heavenly King, Jehovah. To this end it must be brought out of bondage under the heathen, and from the chains by which it was bound in Egypt. Jehovah had to reveal himself as the Lord ruling over all, who had power over all the forces of the world, of nature and of history. He appears thus alone as Jahve, which is the name of God peculiar to that time, that is, the Being whose existence is absolute and essential, as the absolute reality, as the rock of Israel, compared with whom the gods of the heathen and the whole world are nothing. He begins by revealing himself as the Lord of nature in the Egyptian plagues, which summon to war against the greatest power in the world at the time, and in favor of Israel, the natural elements of that very country. He can turn the two constituents upon which national life properly depend—land and people—against one another. In the further course of matters, the two greatest phenomena of nature, sea and mountain, must obey His will, and bow before His glory! The sea divides, the mountain trembles. Both become the scenes of the display of his righteous power. By the sea His might as judge is revealed upon His enemies; on the mountain, His might and authority as ruler and legislator for the people. Through the act of giving the law, Jehovah comes personally before the people as their King and Lord, in the fullness of His majesty. That they might be thrown upon Him, and not be at once engrossed again with worldly affairs, Israel is not led direct from Egypt to Canaan, but by long journeys through the desert, where the ordinary earthly life is stopped, and the people are alone with their God. He undertakes, as the wilderness is without food and without a road, to feed the people with manna, and to lead them by means of the pillar of cloud and fire, so that they may be pointed to Him directly, and accustomed to the thought of Him.

"Thus everything here corresponds with the object in view. It is all easily understood when the fundamental idea is rightly grasped. This relative perfection is at the same time also relative imperfection. It could not be otherwise in the historical development of revelation (Heb. viii. 7, etc.). Those occurrences are quite appropriate to the period and the stage in the development. It had not then reached the New Testament point, nor even the prophetic, which even within the Old Testament age was possible, but it stood then at the legal, where the divine appears to man externally. God is present among his people, but, as the necessity of the sensuous childish races required, in the most external form: He does not dwell among men as a man: there is no inward leading of the community by the Holy Ghost, but an outward leading by a visible appearance in the heavens."[1]

Further it is to be observed specially for our purpose that as the aim of the divine revelation is the establishment of perfect fellowship between God and man, it is not directed merely to one side of human life or activity, but to every side of it, to the totality of human character. It accomplishes its work not by

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[1] Auberlen's *Divine Revelation,* Clark's translation, pp. 135-6.

exclusively, or even mainly, working on the intellectual side, as if revelation were simply the communication of certain truths to the reason of man. The truth must be received and ethically appropriated, it must be lived out in human action and realized in human character,—it is even embodied in outward institutions and organizations. As Oehler says:—"The revelation begets "and moulds progressively the fellowship of God and man both "by divine testimonies in work and objective facts, manifesta-"tions of God in the objective world, the founding of a "commonwealth and its ordinances, and by revelations of God "in the inner sphere of life, communications of His spirit and "quickenings of life, so that a constant relation is maintained "between the revealing history and the revealing word."[1] The revelation is, in other words, wrought into the life of the nation, modifies and moulds the character both of the individual and the community, and continues its steady growth in the true Israel, the believing remnant, who are faithful to the divine teaching and guidance of the past, and so look and long for the better day and the true Messiah who shall redeem his people. The Lord "takes his people "into the wilderness," and "there *he speaks to their heart*."

Here we may notice an objection which Mozley discusses in his *Ruling Ideas in Early Ages*—an objection to the very idea of a progressive revelation. "What reason can there be"—so he supposes an objector asking—

"Why an Omnipotent Being should not communicate what He has to communicate summarily and by one act? There is that in man, by his fundamental constitution, to which a truth can be imparted; his reason is in him by nature. Why is not a truth, which is capable of being apprehended, not imparted to that reason at once? Such truths as the Christian law of marriage are perfectly plain truths if they are truths at all; and revelation is able to give man the proper guarantee that they are truths; and, if he knows them to be such, what has man to do but to set about practising them? Why, then, should God not reveal what he has to reveal at once? Why should he purposely deal out his instruction piece-meal, and postpone what he *can* give immediately, and let a special revelation stand over centuries, which could have been given at the commencement?"

To this objection Mozley answers thus:—

"Here an argument opens upon us, founded on the nature of man as God created him, which necessitates the use of language imposed on us by our ignorance. When, then, we speak of the omnipotence of God, we do not mean that He can simply and nakedly do anything that can be stated in words. It it an attribute with conditions; I mean that is the mode in which we express it in language. God can no more *force* an immediate moral enlightenment upon an existing age, and antedate a high moral standard by two thousand years, than He can instantaneously impart a particular character to an individual. He has endowed man with intellectual faculties of a certain kind, which move in a certain way, and with a gradual progressive motion requiring time. He cannot impart to it a truth in such a way as contradicts that institution of the understanding, and communicate in a moment that which, by the laws of the being's nature, can be only

[1] Oehler, *A. T. Theologie*, § 7.

received slowly and by degrees. The natural motion of the human understanding is by steps and stages; after one effort it is weary, sinks back exhausted, and cannot go further just then, but rests: and there is a pause in the progress until another impulse comes, and another step is made, and thus the work is accomplished gradually, and some large and complete truth is at last arrived at. To suppose the Deity, then, imparting in a moment some ultimate truth which experience shows requires time for men to embrace, is to suppose Him imparting the truth in a way which contradicts those very laws which he has Himself laid down in the constitution of the being with whom He is dealing."

This is true, and a sufficient answer to the objection. But it would have been much more forcible if the intellectual aspect of revelation had not been made so exclusively prominent. Revelation is addressed not merely to man's understanding, but to that inner spiritual centre in which reason, emotion, conscience and will combine to form the personality of the man. Man's receptive capacity, accordingly, for God's revelation depends on his moral and spiritual more than on his intellectual development: the spiritual light and life given must be appropriated, made use of, assimilated in the character and disposition, and so the fitness be produced for receiving a fresh communication from the divine fountain.

We have dwelt longer on these illustrations from the Old Testament of the divine method of teaching than we had intended, and some perhaps may be inclined to question their bearing on the missionary's work of sowing the Gospel seed. With such we cannot agree, as we believe the observation of God's ways in this matter ought to be full of instruction and guidance for us. "As the eyes of servants look unto the hand of their masters, and "as the eyes of a maiden unto the hand of her mistress," so ought our eyes to wait upon the Lord our God, to mark his ways, and to catch, as far as may be possible, his manner. The Old Testament exhibits to us God himself instructing men in the knowledge of his truth, and by slow and patient steps training a race of slaves, debased in spirit and given up to a sensual idolatry, into a people fit to bear the name of the one living and true God, and to bring forth the Messiah, the Redeemer of mankind. We can see the whole educational process, and by the study of it be at once humbled and encouraged. We are taught to know the perversity, the hard-heartedness, the brutishness of our sinful human nature, and how infinitely difficult it is to raise a sensual and slavish race to higher spiritual conceptions, and a purer moral life. We may learn also that there is no cause to despair where the Spirit of God is working, and the testimony of Jesus Christ is borne. But the task of thus educating a people out of a foul idolatry, inveterate superstitions and ingrained evil habits demands much patience and great wisdom, a deep insight into the truth of God, and into the laws and principles that govern the formation and reformation of human character. God respects that human nature

which he has made, and surely so ought we. He does not violently break through the intellectual, moral and spiritual laws which he has himself established, but adapts his teaching to them, and preserves the integrity of human nature while acting on it to renew it. We need not think to succeed if we attempt to do otherwise. God's gracious power and goodness are made manifest just in the patient and long-suffering manner in which he subdues the rebellious and corrupt heart of man to himself, making his people *willing* in the day of his power. He does not coerce the will of man, but through the influence of love and truth he wins it, and thus his renewal is thorough, proceeding from the very foundation of man's being. If we are to be honored as instruments to carry on this work in India, we must learn to work on the same lines. God's training of the Jews ought in many respects to be our model and guide. We do not mean, of course, that we must begin by teaching the Hindus at first only the truths which the Israelites learned in Egypt, and proceed step by step, following strictly the course of the development of God's revelation to them, and reserving the fuller truth till the same preparation has been gone through. That would be a mechanical method utterly out of harmony with the wisdom of the Spirit. Yet, while we preach Jesus Christ, in whom all truth is summed up, we must learn with spiritual insight to adapt it to the state of heart and conscience of our hearers, be content to lead them on step by step, never losing sight of the principle that the truth is only truly learned when it is ethically appropriated and wrought into the conduct and character, and thus labor in patience and faith, knowing that the new man is only slowly moulded, but that the Spirit of Christ can fashion it out of the basest material. If God is by us and other Western agencies subduing India to himself, there is analogy enough in the training of Israel to read us a thousand lessons, if we had only eyes to apprehend them.

We come at length to the New Testament, to find further illustration of our principles there. They are so numerous that the difficulty will be to choose among them and keep this paper within reasonable limits.

We shall first advert to the method pursued by the Lord himself, and point out in a few cases how he built on the foundation already laid, and adapted his teaching with divine wisdom to the state of mind and heart of those with whom he had to deal. Although himself the absolute truth, he yet unfolded the mysteries of his doctrine and of his person in a relative and gradual way, both to the people and to his disciples. He did not cast his pearls before swine, nor try those who believed on him beyond their strength. "I have yet many things to say unto you, but ye can-"not bear them now." "With many parables spake he the word "unto them, as they were able to bear it."

When Jesus began his ministry he entered into the work of John the Baptist and proclaimed the same message. "From that "time Jesus began to preach and to say, Repent: for the kingdom "of heaven is at hand." (Matt. iv. 17.) The first discourse which Matthew records for us is the Sermon on the Mount, in which the righteousness of the new kingdom is at once connected with and set over against the righteousness taught by the official expounders of Moses and the fathers, the Scribes and Pharisees. The mysteries of the kingdom of heaven are not then unfolded, but that side of it most closely allied to the foregoing dispensation, namely, the laws to be observed by, and the dispositions required of those who were aspirants to it. The more hidden things of the kingdom, and the glorious personality of the King, he does not openly declare to the people, but vails them in parables, "that seeing they might see and not perceive." Only when he was alone with his disciples did he expound all things unto them. It was after a long education and silent manifestation of his glory to his disciples,—silent, we mean, in so far as express declaration went—that he elicited from them the truth regarding his person by the question, "Whom say ye that I am?" "Then "charged he his disciples that they should tell no man that he was "Jesus the Christ." (Matt. xvi. 15, 20.) When they had learned this truth, they were for the first time prepared to hear, but not yet ready to understand, a truth still stranger to their weak faith and immature spiritual understanding. "From that time forth "began Jesus to shew unto his disciples, how that he must go unto "Jerusalem, and suffer many things of the elders and chief priests "and scribes, and be killed, and raised again the third day." (Matt. xvi. 21.) A glimpse of the glory that was to follow was vouchsafed only to Peter, James, and John, when, "after six days Jesus "taketh Peter, James, and John his brother, and bringeth them up "into a high mountain apart, and was transfigured before them." "And as they came down from the mountain, Jesus charged them, "saying, Tell the vision to no man, until the Son of man be risen "again from the dead." (Matt. xvii. 1, 9.) In his dealings with the Scribes and Pharisees how different was his manner from that which he pursued with his disciples! He refuses to give them a sign from heaven, or to comply with their demand, "If thou be "the Christ, tell us plainly." Their curious and ensnaring questions he meets only with questions which are to them insoluble riddles:—"What think ye of Christ? Whose son is he?" "If "David then call him Lord, how is he his son?" One of the deepest sayings which Matthew and Luke record, and which shows the kindred and connection between the synoptic Gospels and that of John, is the word:—"All things are "delivered to me of my Father: and no man knoweth who the "Son is, but the Father; and who the Father is, but the Son,

"and he to whom the Son will reveal him." But Luke shows us that this saying was only for his disciples, for "he turned "him unto his disciples, and said *privately*, Blessed are the eyes "which see the things that ye see." (Luke x. 23.) In like manner also the signs of the last days were only for those who believed and could understand, so he told them only to the twelve, when, as he sat upon the Mount of Olives, they came unto him privately. (Matt. xxiv. 3, Mark xiii. 3.) And over many things was a vail drawn even to them, until he was risen from the dead, and the Spirit descended who should bring all things to their remembrance. The good seed was in their case cast into the soil of honest and good hearts, but it lay there in darkness and apparently dead, until the vivifying rays of the resurrection and of Pentecost quickened it into life, and made it spring up and bring forth fruit an hundred fold.

From this point of view it is not difficult to meet the objection which is sometimes brought with apparent force against some of the doctrines of the Christian faith, that they are not found in the Gospels, or in the teaching of our Lord himself. The doctrine of the Atonement, for example, is said to be an invention of Paul, not belonging to the simplicity of Christ, but due to the dialectic mind of the subtle Jew. It is true that in Paul's epistles we find that and other doctrines unfolded as they are not in the Gospels. But this is only what we should expect from the historical character of the revelation. Jesus Christ is himself the object of faith, the facts of his person and history are the embodied and living truth, and Paul's doctrines are just the exposition of the facts as apprehended by him through the enlightening influence of the Spirit. The Lord himself is by no means absolutely silent on the doctrine,—the germ of it is planted in his teaching, but his word only prepares for the mighty deed; it is when word and deed are brought together in the light of the Holy Spirit that the significance of both can be unfolded. But in all this we see a stewardship and economy to which it is necessary for us to take heed.

A fuller investigation of the Gospel history and of the Lord's method of dealing with the multitude, with the Scribes and Pharisees, and with his disciples would disclose many other examples of his faithfulness and wisdom as the great Sower, but we cannot go further into it here. We hope we have said enough, however, to show how full of instruction the Gospels may be to us when studied from this point of view.

In another paper we shall endeavor to point out how the apostles applied the same principles, by a study of Peter's sermon on the day of Pentecost, and Paul's address at Athens.

Σ.

Art. VII.—POLYANDRY IN THE HIMALAYA.

By Dr. C. R. Stulpnagel, Lahore.

THE business of the pulpit, says Butler in one of his sermons, is to take man as it finds him ; and this really is all that the ethnologist can accomplish. To speculate beyond the region of experience requires a special gift, for it is so fraught with difficulty and error that few are able to avoid the Scylla of their preconceived theories after escaping the Charybdis of heterogeneous facts. All we can do is to analyze, after a careful survey, things as we find them. Imagination, no doubt, is a useful faculty, but requires to be kept in constant check, owing to its misleading tendency. It is impossible, for instance, to conceive what man was like before sin and death came into this world. Adam in his radiant perfection, if he must be represented at all, can be described only negatively, as a being in all essentials totally unlike ourselves. Imperfection mental, imperfection moral and physical, surrounds us on every side. There is the first origin of man as he appears to us, there also the gradual growth, the meridian development, the consequent decay, the final dissolution. We may make a note of all these different stages, perhaps fix their boundaries, and trace the relations which the mind of man bears to his body, but beyond that all is dark. No wonder that many a one exclaimed, after the consciousness of his own ignorance, Happy is he who can discern the cause of things! And who is there that could maintain much more than that our physical nature exercises a most powerful influence over our intellect? What that influence is, how it is exerted, how it is capable of modification, is at present a mystery—a theme certainly attractive enough to have produced theories of the most various kinds, but at the same time a theme which, like a sunken rock, leads to shipwreck.

Nor is it by any means necessary to know why man, as he exists, is unable to picture to himself that perfection which originally belonged to him. A few lights are left serving as beacons in the darkness and uncertainty through which he must grope, and these lights are supplied by Christian revelation. Corrupt as is all moral perception, inasmuch as it is based upon limited knowledge and feeling, it will be found by actual observation that those who either never possessed, or have thrown aside, all higher guides in matters pertaining to morals, are far below Christians when their power of perception regarding right and wrong is inquired into. And it is certainly curious likewise to trace, whether among Christian or heathen

nations, what a powerful influence for good and evil climate possesses in the development of moral perception. For surely it is not entirely owing to fortuitous circumstances that even in Christian Europe the north should be stern and severe in the interpretation of doctrine as well as morals, the middle portions inclined to encourage the growth of free thought and independent ideas, whereas the south has become in course of time the stronghold of intolerance on the one hand, and of submissive laziness on the other.

But climate alone will not, and does not, account for national peculiarities if there are such, and for the peculiar excellencies and crimes of a people. Another factor is of the utmost importance. It is easy to overlook certain tendencies inherent in human nature, which by repetition have become so ingrained that they are perfectly irradicable, and these tendencies, strengthened in course of time and by favorable climatic influences, are clearly transmitted from one generation to another. To expect, for instance, that Occidental mental and moral training will in the course of half a century induce the natives of India to respect woman, and to raise the people generally to a high state of morality simply by inculcating superior knowledge upon the pupils of the different schools that have been started in this country, is to expect what is impossible and to invite failure. Much as individual volition can do, it cannot force itself to like or to hate things which have for ages been considered in a different light. How many are there in England that would take kindly to dining off roast horse or a pug dog, or would advocate the cremation of dead bodies, although the greatest eloquence be exercised to show that they are all good in their own way? And, to turn from a frivolous and trivial instance to an important one, it may with safety be averred that it required a nation like the ancient Germans, who, as mentioned by Rome's greatest historian, regarded lasciviousness and immorality as vices of the most flagrant description, for the purity taught by Christ to germinate, and produce as a fruit that chivalry towards woman which an Oriental cannot understand. It is frequently remarked that Christianity is the result of civilization, and more frequently it is contended that civilization as seen now in Europe is entirely the upshot of Christianity. It is highly probable the truth lies between the two extremes, and that both Christianity and civilization act and react on each other. Christianity certainly—that is, Western Christianity—could not have existed if the Teutonic races had not, by their peculiar civilization, made it what it is; nor can it be for a moment conceded that civilization could have risen to its present level but for the high moral basis of actions supplied by Christianity.

In gauging, then, the civilization of heathen countries, it is

worse than useless to exhibit astonishment at their want of certain decencies to which the lowest and poorest are accustomed in Europe. Before Christianity even existed are found side by side the highest artistic taste and the foulest social vices, and the latter are not perceived as blots upon civilization, simply because custom, climate, natural tendencies, often necessity, compel their continuity. Thus æsthetic Greece was replete with barbarities such as would shock the most uneducated Englishman of the present day. The classical scholar is referred to the noted unchastity of Lydian women, who boasted of what was their shame, and looked upon the number of their intrigues as a credit and recommendation.

If immorality of the worst description existed in juxtaposition with the most brilliant civilization of the Greeks, it will create surprise in no one to hear that chastity, as we understand the term, is a virtue scarcely known among the Mongolians who inhabit the northern confines of India. It is true, little is known of the Tibetans, very little indeed; and this is to be regretted, for they seem an intelligent people, capable, no doubt, of good and great things if brought under the continual influence of a higher life. But the little that is known of their state of morals does not prepossess us in their favor. When Marco Polo, in the twelfth century, reached that country, it had been recently ravaged by Mungo Khan, the grandson of the great Jhangiz Khan; but, though his knowledge was limited,—for he does not pretend to have travelled over the 30,000 square miles of Tibet,—he still had his attention attracted to the extraordinary immorality prevalent all over the country, so much so that he observes that no man of that country would on any consideration take to wife a girl who was a maid. Colonel Yule adds to that passage a learned note pointing out that similar corrupt practices are ascribed to many nations; Martini says they prevailed in Yunnan; Garnier makes a similar observation respecting Sifan; Pallas mentions that young women among the Mongols are esteemed in proportion to the number of their love affairs; Japanese ideas of morality are not very different, and the most recent traveller in Eastern Tibet, Mr. Cooper, makes a similar observation about the people he came across.

What has been said of the immorality of the Mongolians holds good in some respects of their neighbors the *Paharis*, inhabiting the Himalaya mountains. Whether of Mongolian, Tartar, or of mixed Mongolian and Aryan descent, these highlanders have extremely loose ideas concerning morality generally, and matrimony especially. Obliged by their life of seclusion to adhere to the principle of absolute conservatism, it is by no means strange that their customs should still be primitive—as they may be called with a euphemistic license. But their primitive-

ness is not the primitiveness of innocence. "The Abode of "Snow" might lead one to expect from a partial inspection of its fertile mountain slopes, flowing rivulets, irrigated valleys and wooded glens, that the people who live among them would excel the natives of the plains in body as well as mind. And though, generally speaking, natural fearlessness, frankness, hardiness and a superior physique may be conceded to them, they are certainly far behind the people of the plains in intelligence, shrewdness, quickness of intellect, and in that virtue which ought to exist in the relation between the sexes. Although I have never found an instance of hereditary cretinism, still there is an extraordinary heaviness about the brains of a *Pahari* which makes him in many respects a totally unworthy opponent to a native of the plains when it comes to an encounter of wits. A Banya coming from the plains has little difficulty, even without necessarily resorting to dishonesty, in enriching himself at the expense of the improvidently stupid hill-people. How far intellectual obtuseness is connected with moral unconsciousness is a question of some nicety, but the difficulty lies in striking the balance, as, after all, innumerable instances for and against such a proposition can be brought forward. However the case may be, the filth, the objectionable customs, the mental and moral obliquity of these hill tribes, attracted early the attention of Christian persons, with a view to establishing missionary centres, so as to bring them gradually to a better and nobler life. Thus Darjiling was made a mission station in 1840, Almora in 1850, Sabathu was taken up by the American Presbyterians in 1837, Chamba by the Established Church of Scotland in 1863, Kangra by the Church Missionary Society in 1854, and the Moravians established in Kyelang a station in 1855. But perhaps the most important seat of missionary enterprise is Kotegarh, situated on the extreme northern frontier of the British territory on the highroad from the plains past Simla to Tartary.

Several English residents in India contributed largely towards the establishment and support of a mission at that place, and early in 1843 commenced operations by engaging the services of a clergyman and a catechist. It was Captain P. Gerard, one of the three gifted brothers who in an indefatigable manner continued their scientific exploration since 1818 into the far and unknown Chinese territories, who first called attention to Kotegarh. He stated that the people were simple and showed some anxiety to have their children educated by Europeans. Then, as now, it was the granary of the hill country round about; fairs were held in the neighborhood, which it was hoped would help to spread the Gospel to distant nations. In fact it was correctly considered that a better field could not offer itself for a missionary establishment. In a

letter written by Captain P. Gerard in 1840 he says, "I have no "doubt education will soon uproot their prejudices and supersti-"tions, and pave the way to Christianity, and that great progress "will be made in a few years. The hill people generally must "be looked upon as very low in the scale of morality—among the "most degraded in the human family."

The deplorable state of morality obtaining among the people of the Kotegarh valley thirty-five years ago is graphically described in the Rev. W. Rebsch's mission report published in 1873, and, being an authentic record, it may with advantage be here reproduced :—

"The hill states prior to the British conquest had for many years been subject to all the miseries of ruthless rapine and tyranny, both under the Gurkha rule and under the government of their own native chieftains. The prevalent superstition betrays the most extreme ignorance. No ceremony is undertaken without duly offering a propitiatory sacrifice to some *devta.* Human sacrifices in former times were not unfrequently immolated at the shrines of their temples, but it is believed that since British sway has been established these impious barbarities are no longer practised. Every accident or misfortune, however trifling, is connected with the evil agency of the *genii loci*, who are very numerous, having peculiar functions attributed to each : for example, some are believed to preside over the crops, and some to exercise an influence over the heart of man, some over the summits of mountains, sources of rivers, forests, etc., and large flocks of goats are carefully kept in most villages for sacrificial purposes.

"The sale of females, for the worst purposes of slavery, though carried on with secrecy and caution, is continued in various parts of the hill territory; and a frightful evil, which will be noticed below, may in a great measure be traced to this pernicious system. It is a notorious fact that for ages past the zenanas of the rich natives of the plains have been supplied with females from the hill regions; which, together with the cruel custom of female infanticide, has caused a disproportion between the two sexes, and given rise to the monstrous evil of polyandria, a practice which obtains throughout the country. Where females are so scarce, and where they are almost sure of commanding a price, it is not difficult to trace the motive for the perpetuation of such a crime as that of female infanticide. It seems improbable that the same feelings of jealous honor and false respect for family, which actuate the mind of the high-caste Rajput in India, can in any way influence the people of the hills, whose habits and practices are at total variance with their ideas.

"The very marriages of the people are strongly tainted with slavery, for no man can obtain a wife without paying a sum of money to her father. If she be turned out without a cause assigned, the purchase-money is retained until another marriage is contracted, when the first purchaser receives back his purchase-money. Thus the females in no respect appear to be above the condition of slaves, being considered as much an article of property as any other commodity. We could adduce other facts to show that vice added to ignorance goes hand in hand in reducing this class of human beings to the lowest level of existence."

A little further on, the report states that—

"Since the influence of the English government, based largely upon Christian morality, has been brought to bear upon these tracts, the disgusting custom of polyandria has disappeared. Not a single instance can be now adduced (in Kotegarh, of course) of many men having one wife, al-

though increase of wealth has resulted in many persons acquiring by right of purchase more than one wife, because women, who all take their share in field work, are very valuable in these agricultural districts, where manual labor is an important consideration. But the British territory once passed, especially towards the east, polyandria will still be found in Kanáwar. The cause assigned is, however, not poverty, but a desire to keep the common patrimony from being distributed among a number of brothers. The result is that the whole family is enabled to live in comparative comfort."

Anyone who has attempted to obtain original information from people who suspect evil intentions in every action or question of a European stranger will understand how difficult it is to verify statements, not to speak of collecting facts only conjectured. But, taking the observation of former travellers as a fact respecting the low state of morality among the hill people, it would be indeed strange to learn that they had become in course of a generation convinced of their pernicious practices, and had turned over a new leaf. And so it actually is. Though slavery is now abolished, the marketable value of a wife still exists. Moral perception is now no acuter than formerly, for it is nothing extraordinary to hear that two men disgusted with their wives have agreed to interchange them, hoping that a new arrangement in their domestic affairs would conduce to greater peace and comfort. But far worse, and a vice unknown to the Hindus of the plains, is the marriage within the prohibited degrees of relationship. Not that this practice is indeed very common, but its existence at all without being visited by the severest social penalties is a sign that domestic ties are not considered of a very sacred character.

But beyond this the singular practice of polyandry deserves some consideration, partly because it is totally opposed to all marriage customs in the plains, being in its very essence an arrangement which cannot be contracted in the infancy of the bride; partly because it does not involve the deterioration of the race, in spite of the immorality and degradation of the sexes. Infant marriage is certainly no part of the Hindu religion, as was first pointed out by Professor Wilson, for marriage in India contemplated the existence of responsible persons who played the principal part of the rite. A Hindu, especially of the higher castes, had to spend nine years of his life in receiving an education, and could scarcely begin his studentship before six or seven years of age. It was therefore necessary for the bridegroom to be at least seventeen before he could get married. But, whatever the ancient laws enact, the universal custom of the Hindus sanctions a system of marriage at a premature age, the consequence of which proves fatal to the development of moral customs and to the intellectual energies of the man, and is utterly destructive of the public advancement of domestic felicity. Polyandry at least is not attended by a physical deterioration of the race. That

such a practice does exist depends upon exceptional conditions of the countries in which it is prevalent. No author ever mentions its existence in Europe, except Cæsar, who relates of the ancient Britons in his *Gallic War*, V. 14, "Uxores habent "deni duodenique inter se communes."

Perhaps the only instance of polyandry having occurred among the Aryan Hindus is found in the *Mahabharat*, where the marriage of the Pandavas is described. In obedience to the orders of their grandfather, the five Pandavas went to the court of Drupada, where his daughter Drupadi was about to hold her *svayamvara*. An immense crowd of princely suitors with their retainers came to the ceremony, for king Drupada had proclaimed that he who could string a certain bow and hit a distant mark should win the hand of his fair daughter. All the rajas tried, but failed in their attempts. At length Arjun, the third brother of Yudhishthira, advanced from the group of surrounding Brahmans, and without any visible effort succeeded in putting the string on the bow, and taking five arrows he in a moment pierced the mark. Thus he obtained the hand of the divine Drupadi, and led her home in company with his brothers. When they reached the house they called out to their mother, who at that moment was engaged within, that they had returned with the alms they received. She, taking the words literally, told them to enjoy the alms equally among themselves. The command of the mother had to be obeyed, and thus Drupadi became the wife of all the five Pandavas, being first married to the eldest, Yudhishthira. It is curious to observe that an attempt is made to palliate such an improper marriage by introducing a supernatural agency; and it is besides mentioned that when Yudhishthira saw Drupadi he remembered what Vyasa had formerly told him, viz., to have a common wife, in order to establish the union among the brothers more firmly.

In a thoroughly conservative country like India, habits do not change *per saltum*, nor can much be effected in a decade; even half a century will produce no perceptible change in the more remote corners of the Himalaya. As regards polyandry, a glance at Fraser's *Journal of a Tour through part of the snowy range of the Himala Mountains* will give the reader a fair idea of its present condftion. Speaking of the hill people it is stated:—"Their custom of marriage and the general system with respect "to their women are very extraordinary. It is usual all over the "country for the future husband to purchase his wife from her "parents, and the sum thus paid varies with the rank of the "purchaser. The customary charge to a common peasant or "zamindar is from ten to twenty rupees. The difficulty of "raising this sum, and the alleged expense of maintaining women, "may in part account for, if it cannot excuse, a most disgusting "usage, which is universal over the country. Three or four or

"more brothers marry one wife who is the wife of all; they are unable to raise the requisite sum individually, and thus club their shares, and buy this one common spouse." This account was printed in 1820. It is not surprising that when Fraser heard of this very revolting custom in the course of his travels he was further attracted, and made inquiries into the cause of the origin and continuance of so remarkable an inconsistency with all Hindu manners. He therefore relates that his informers, who were on the whole sensible and intelligent men, "unanimously admitted the universality of the custom, that it was usual always to purchase wives, and that the zamindars were too poor to be able to give from ten to twenty rupees for a woman, and therefore contributed their quota, and each enjoyed their share of the purchase. They often explained the modes usually adopted to prevent quarrelsome interference, and described everything as already detailed; but when I came to put questions relative to the disposal of the surplus of females they could give me no satisfactory answers whatever."

Supposing the above account to be correct,—and there is little reason to doubt it,—we have two things that require confirmation before the statement can be accepted as applicable after a lapse of more than fifty years—the universality of polyandria, and its causes. Fraser seems to think that the custom of having a community of wives would not exist but for the poverty of the hill people. But in that case it would have disappeared long since, or, if not, it could not possibly exist side by side with polygamy; whereas the fact is that instances have come to my notice of these two practices existing in one and the same family. Poor the hill people undoubtedly are, but there are few who are destitute. Ever since the English government was firmly established in the Panjab, the inhabitants of the plains as well as the hills have benefited by the gradual rise of the price of labor or of agricultural produce. If, therefore, any man finds that there are too many mouths to feed in his household, one or more of the grown male members must leave for a time their home and obtain work in the larger farms of a prosperous neighbor, or else go in quest of service in one of the numerous hill sanitaria. This, however, he abhors. He is constitutionally lazy, improvident, dirty and immoral. If a crop is plentiful he will wastefully consume the whole outturn, instead of laying by a store for a possible bad season. He will not move twenty miles, as a rule, to earn a livelihood, and he does not cultivate more ground than is absolutely necessary to maintain himself and his family. Moreover, besides ploughing the fields and sowing the seed, he leaves the field work to be performed by the women—the weeding, the reaping, the thrashing, the garnering. The household duties, of course, fall upon the women. If, then, the *Pahari*

is poor, it is chiefly his own fault, and the promiscuous and complicated connections he enters into cannot fairly be charged to his poverty. On the contrary, most of the cases of polyandry in the villages of the Kotegarh district, in Bussahir and Kulu, are found among the well-to-do people; it is the poor who prefer polygamy, on account of the value of the women as household drudges.

Nothing, perhaps, will give a more vivid insight into the state of polyandry than one or two cases as they have actually occurred. In Pomelai, near Kotegarh, there are two brothers, the elder of whom, Jhurr, got properly married to his wife. Being of the Kanait caste, the ceremony was performed in the usual manner by a Brahman. But, as these two brothers had a house and fields in common, it was privately arranged that the woman should also be the wife of the younger. The fruit of such a union does not generally give rise to disputes; the first-born child is always considered that of the eldest brother, the second that of the next. Legally, I believe, the children all belong to the eldest. No European would probably have become aware of the case at Pomelai, but for a violent quarrel which obliged Jhurr to leave his wife to his younger brother, and seek for employment in the house of the missionary at Kotegarh.

In another village, Mongsu, not far from Pomelai, there live three brothers in a family of high caste, the eldest of whom, Primu by name, married a woman who became afterwards the wife of the second, Ganga. The third brother, on the other hand,—Ratti,—has a separate wife.

The most complicated case of polyandry that has come to my notice is that at Kilba, in Kanáwar, about a hundred miles from Kotegarh. Ram Charn, the *mukhia* or head-man of the village, had three brothers,—Khatti Ram, Bassant Ram, and another,—and these four brothers had only one wife in common. Her eldest son, Primsukh, was in 1870 about five-and-twenty years old, and her youngest seven or eight. These two, besides a girl called Sundri Dasi, were the acknowledged children of Ram Charn, the *mukhia*. Khatti Ram had no children, but Bassant Ram, the third brother, had first a girl, Amar Dasi, aged eighteen, and two boys about fourteen and eleven. All six children acknowledged Ram Charn as head of the family. When Primsukh, the eldest son, who officiated as *mukhia* in the absence of his father, was married, it was well understood that his wife would become the wife of all the brothers as they grew up, including the child then in his infancy. I hear this Primsukh lately married a second wife, as he had no family by the first. Again, the girl Amar Dasi, daughter of Bassant Ram, was not married until she was eighteen, because her father could not find any family which contained a sufficient number of brothers to make it worth his while to part with her.

Eventually, however, she was married to an only son who was wealthy.

These three instances of polyandry are culled from a large number I made a note of, and it is hoped they will afford a general insight into the working of the system. But, with all due consideration to the high authority of Mr. Fraser, it is contended that polyandry, as it now exists in the Himalaya, is owing rather to the avarice and the brutish insensibility to, and absence of, general morality than to the poverty of the people. When several brothers agree to have a wife in common, it will be found that, though individually rich enough to keep a wife, there is some property they have, and which they do not wish to divide. Fields, grazing lands or a forest, or all together, produce sufficient to keep a combined family in respectability, but if divided and again subdivided each part would at last be too small to support two or three people. Polyandry is thus in reality nothing more than a mere custom of community of wives among brothers who have a community of other goods.

Next, I must modify another statement in *The Journal of a Tour* quoted above. The practice of polyandry, so far as I have been able to learn, is not universal,—it can scarcely be called very common; and, considering what was said by the committee of the Kotegarh Mission in 1841, there are visible signs, though small, that the custom is falling into disuse. If diligently searched, single cases of polyandry will be found in the Kotegarh pargana, in Kulu, in the territory of the ranas of Komarsen and Kaneti, and in Bussahir, and this not confined to any special caste, but among Brahmans, Rajputs and Kanaits without distinction. Though common enough in Kanáwar at the present day, it exists side by side with polygamy and monogamy. In one house there may be three brothers with one wife, in the next three brothers with four wives, all alike in common; in the next house there may be a man with three wives to himself; in the next a man with only one wife.

Any hope of eradicating polyandry is sure to be doomed to disappointment as long as the present state of morality continues among the hill people. By degrees, when the holy and purifying influence of the Gospel is extended and confirmed,—when education pierces the dark gloom of intellectual and moral ignorance,—when people have learned to advance a step further in civilization,—when coarse jests and unchaste conversation are eschewed in the presence of females,—when, in fine, woman is placed on a high pedestal of reverence, and all due respect to which she is entitled is fully accorded to her,—then, and not before, shall we see polyandry and polygamy, sale and interchange of wives, disappear from among the people who inhabit the vast and beautiful hills of the Himalaya Mountains.

Art. VIII.—NOTES AND INTELLIGENCE.

Indian Notes.

WE are at last able to lay before our readers a statement of the number of baptisms in connection with the several Indian Missions during the two years 1875 and 1876. Yet in doing so we must premise that the table below, especially for the year 1875, is still incomplete ; and we must warn the reader against trusting too implicitly in any such exhibition of figures, as giving a really true account of the progress of Christianity in India. That it gives *an* indication of that progress, we have always held ; but no array of statistics, even if perfectly accurate, can give a complete idea of the truth in the case. We claim that the statistics below are valuable as an indication, and only as that; and for what they are worth we give them. The following is our table :—

Mission.	1875.	1876.
Gossner's Mission, Chota Nagpur	......	2,094
S. P. G., North India (estimate)[1]	851	918
C. M. S., South India	1,275	1,004
American Baptist, Telugu country	......	621
L. M. S., Travancore	332	217
U. S. Evangelical Lutheran, Gantur	194	201
Basel Evangelical, South-west India	206	154
American Methodist, North India	172	166
C. M. S., North India	141	188
American Baptist, Assam	138	172
American Marathi	105	156
American Madura	146	132
English Baptist, North India	21	101
18 other Missions, 1875, less than 100 each	662	......
14 other Missions, 1876, less than 100 each	......	490
Total......	4,243	6,614

The result for 1875 looks discouragingly small. But it will be noticed that our returns are quite incomplete for that year, and when later inquiries, now in progress, shall enable us to fill up the lacunæ in the column of baptisms during 1875, we imagine that the total will be found to be about 6,000. We hope also to succeed in getting information from sources whence we have not yet secured it, which will slightly swell the total for 1876. If possible, we shall give these corrections in another Number.

The baptisms thus reported are not in all cases directly from among the heathen ; some of them are those of the children of native Christian parents, who, for one reason or another, were not baptized in infancy. The different tests applied by different missions to determine a candidate's

[1] The returns from the S. P. G. Mission in North India included infant baptisms, and the Secretary of the committee at Calcutta informed us that he had no means of discriminating between infant and adult baptisms. Judging from other returns before us, the number of infant baptisms would not be far from one-half of the whole ; hence we have simply divided the figures furnished us by 2 and given the result as an " estimate" above.

fitness for baptism should also be remembered; while in one case a baptism may indicate that the recipient of the rite has, in the best judgment of the missionary, become really regenerated by the Holy Spirit, in another case it may simply mean that he has expressed a readiness to receive Christian instruction with a view to making an intelligent profession of his faith at another time. On the other hand, it should be borne in mind that many who were baptized in infancy are constantly becoming communicants, and that most of these are not included at all in our returns.

We have prepared another table which gives an idea of the rate at which the Indian Church has been growing for the last quarter of a century. The Allahabad Conference volume furnishes the means for getting the averages given in the first two lines; and our own investigations, published from time to time in this *Review*, have supplied the remainder. What we have just said about our returns for 1875 and 1876 will explain the numbers placed against those two dates:—

Year.	Description.	Number.
1850-1861.	Increase of communicants, annual average.	938
1861-1871.	Do. do. ...	2,784
1873	Adult baptisms	5,000
1874	Do. do.	7,400
1875	Do. do. (approximately)	6,000
1876	Do. do. (approximately)	7,000

This table furnishes no cause for discouragement. It shows that the rate of increase in the churches in India, is, to say the least, *doubling* every ten years. We trust that Christian faith and all the Christian graces may increase in as great a proportion among all sections of the Indian Church—native and foreign.

The English Baptists maintain an interesting Mission in Orissa, the head-quarters being at Cuttack. There are seven English missionaries, and two single ladies, with the usual staff of native pastors, teachers, Bible-readers, etc. The Christian community in connection with the Mission numbers 2,540; and of these 887 are communicants. Special interest attaches to this Mission from the fact of its proximity to the world-renowned temple of Jagannath, to which, during the year reviewed in the last Report now lying before us, no less than 300,000 pilgrims resorted; the larger part of these passed through one of the Mission stations. The missionaries find the pilgrims to be in a state of mind not altogether favorable to the reception of religious impressions, though they usually listen with apparent interest to the preaching, and a few buy books. Besides the work of itineration, this Mission maintains an efficient press, which last year printed 27,000 copies of 12 Christian books, the smallest of which contained 24 pages, as well as a few other works which are classed as

miscellaneous, though some of them were of a Christian character. Orphanages and schools complete the round of duties in which this vigorous Mission engages.

Mr. Lohr, of the U. S. Evangelical German Mission in Central India, relates some interesting facts in his last Report. He uses them as answers to the question whether the more educated classes are influenced by the work of his Mission :—

The first case is that of a young Musalman in Raipur, who was attracted by the preaching of one of the Mission helpers; he went to Mr. Lohr, asked for a Gospel, and diligently studied it. He now asks for baptism, and endures with fortitude the persecutions of his friends. His exemplary conduct is favorably affecting his wife and others.

Another Muhammadan, who a year ago was a bitter opponent of Christianity, was persuaded to read the Bible, and Dr. Pfander's *Balance of Truth*, and other books. Not long after, in a public controversy, he declared himself a believer on Jesus—the true Prophet. Though not baptized at the time of the Report, he declares his faith in Christ.

Two other Muhammadans are in similar position.

Among the Hindus, a Brahman has been for two years studying the Bible, and asking to be baptized. He is advised—a thing of which we doubt the wisdom—to wait for his wife. Two young men, educated in the Mission school, returned to their village and their fields. But as they followed the plough their minds ever dwelt on the religious truths they had heard when at school. They continued reading the Bible; they remembered what they had been taught about the love of Christ. They told their fellow-townsmen; many heard with joy and some believed. Persecution arose against them, but persecution availed nothing. The little band is increasing in numbers and in strength. We shall hope to hear more of it.

Mr. Lohr always writes an interesting Report, but we do wish he would be more careful about correcting the proofs.

Mr. Schmidt, of Rajamandri, has sent us a brief account of the manner in which he is trying to promote the temporal welfare and secure the independence of the native Christians under his care. As a general thing, he says, all the young men want "to do the Lord's work." This looks very well in missionary reports, but Mr. Schmidt thinks they can do the Lord's work in other ways than by preaching, especially in the case of those who have no aptitude for preaching. We imagine that his is not the only Mission where the young men with one accord beg to be put into the priest's offices that they may eat a piece of bread. Moreover, some of Mr. Schmidt's young men were infected with the idea that manual labor is degrading. So he made a number of his lads, who were in training for teaching, help him in various manual labors. They could not refuse to labor with their hands when their missionary himself worked with them and illustrated the "dignity of labor." Then he selected those who had no special talents for study, and made them choose trades. It was necessary to rebuild some of the Mission bungalows. These young men were put on the works. Thus carpentering was taught. Then other trades followed—

some became blacksmiths, and one a bookbinder—and the best binder in the place too! Boats have been built by these Mission workmen— one for the use of the Mission, and another for purposes of trade. While engaged in the usual operations of their several crafts, Mr. Schmidt encouraged the young men to preach to their neighbors as they had opportunity, and this some of them have done. At first the boys who are learning trades receive small wages—just enough for their food; as they advance they get more, but not more than they really earn. The heathen tradesmen who instruct the Mission boys do not get a regular salary, but only what they earn. Mr. Schmidt does not call his enterprise an "industrial school," though that is what it really is. It is self-supporting. His Society has never been asked to help it, and so has never had the opportunity of approving or disapproving of it. Mr. Schmidt says he does not believe in "Christian beggars," and thinks that the native Christians must have a position in society before they can have much influence as Christians. This may or may not be so; but at any rate his efforts to teach the native Christians trades, by which they can get a respectable living, are most praiseworthy, and perhaps other missions can study his example with profit.

Practical suggestions as to the best way of conducting Sunday-schools for Hindus and Muhammadans would be useful. There are a number of missionaries, especially in the north, whose experience qualifies them to speak on this subject, and we should be glad to hear from them. It is easy to say how such schools ought not to be carried on; the way *not* to do it is seldom hard to find. In almost any Indian Sunday-school, besides the regular comers, there will be many who have just "dropped in" to see what is going on; the effort must be made to interest the outsiders in the lesson, or, at any rate, in the school; but how is it to be done? To try to mix up Hindus and Christians in the same school and with the same lesson seems to us mere folly. A skillful teacher may be able to find in the appointed lesson that which may serve as a basis for attractive remarks to his uneducated hearers; but he can find such suggestions almost anywhere, and can hardly help feeling embarrassed and fettered by being tied to a Scriptural lesson which he knows the young men before him cannot properly understand, for want of previous training, and which probably they are not at all interested in. The sort of a Sunday-school which is adapted for Christians is apt to be ill adapted for Hindus. The cut-and-dried schemes of lessons which are now so fashionable in the Sunday-school world, but the practical benefit of which our mind has never been able to grasp, is not wanted when we come to deal with Hindus. Greater freedom is required. We shall be glad to hear from our friends on this subject. Our pages are open for a discussion of the Sunday-school problem.

And here let us say that we are a trifle disappointed in the organ for the Sunday School Union in India—the *Indian Sunday School Journal*. Such a periodical ought, we think, to deal with just these practical questions. But, instead, we find on the pages of that monthly a few

selections, of various degrees of merit, from the Sunday-school papers of the United States; this is all well enough, though many of us can make such selections for ourselves from the files of our home papers; but the larger part of the magazine is occupied with running comments on the passages of Scripture selected for one of the series of Sunday-school lessons in vogue. Now, a good Sunday-school teacher ought to be able, with the helps which a cheap press places within his reach, to prepare his own lesson for his class without the aid of a periodical which gives him the whole thing;—we have sometimes seen even suitable illustrations given, though never, we believe, in the *Journal*. Such a plan of publishing in full entire studies of the lessons is fraught with very grave disadvantages. If anything could prevent growth, discourage research, and cripple the power of independent thought on the part of Sunday-school teachers, it must be such a system as this. The class might as well read the magazine for themselves, and save the teacher the trouble of coming to the school at all. It would be well if the *Journal* would give greater attention to the elucidation of practical questions connected with Sunday-school work in this country, and trust a little more to the intelligence of the teachers themselves to find out something about the lessons they are to teach.

"INDICATIONS multiply," says the *Lucknow Witness*, "that Brahmism "is steadily declining. The interest that once attended it is fast going, "and is largely gone." A correspondent—a Brahmist, we suppose—has been writing on the subject to the *Indian Mirror*. The young men in Government schools, he says, do not look on the Samaj with favor; the rising generation feel little interest in it; its work in the metropolis is almost at a stand-still. There is neither energy, enthusiasm, organization, preaching nor lecturing; and for want of these Brahmism languishes. These confessions indicate how feeble the hold really is which this movement has ever gained upon the intelligent men of India. The Samaj really consists of one man—Babu Keshab Chandra Sen. His most earnest associates have simply drawn their enthusiasm from him, been led on by his example, and fired by his ardor. The rank and file, we imagine, have never cared much about the thing any way. When, therefore, Babu K. C. Sen disappears, the Samaj disappears. And for some reason he has of late remained almost wholly in retirement. All this speaks much for *his* power, but bears very poor testimony to that of the Brahma Samaj.

THE *Mirror* retorted by requesting the *Witness* to write a suitable epitaph for the defunct Samaj; a thing which, nothing loth, the *Witness* was very happy to do, though the epitaph did not strike us as a production marked by very good taste. And now the *Mirror* claims that as the *Witness* has buried the Samaj he has incurred the risk of being some day hauled up before the magistrate for burying his enemy alive! and thinks, moreover, that when people see how very much alive the Samaj is, they will write, as a commentary on the *Witness's* epitaph, "Here *lies* the Brahma "Samaj," the words "Here LIES the *Lucknow Witness*"! all of which being intended as a little joke, we smile our little smile, and pass on to more serious matters.

Perhaps as an unintended proof that the Samaj is not dead, its friends might point to the recent lecturing tour of Babu Pratap Chandra Muzumdar. The educated natives of Bombay, and some of the other cities also of the Western Presidency, have just had an opportunity of listening to his eloquence,—and an eloquence it is of no mean order. Yet what he said did not seem to us to afford a very good indication of the actual reforming and vitalizing power of the principles which the Samaj was, we suppose, established to maintain. It seemed, on the contrary, rather to indicate that the *Witness* was not so very far wrong in thinking that the Samaj was in a moribund condition. Babu Pratap Chandra's first lecture in Bombay was on the "Eclipse of Hinduism." The "eclipse" turned out to be this—that the original pure spiritual Hinduism of "our sainted "ancestors," as the Babu called the Hindus of former days, had been overshadowed by the gross sensuality and the impurities which mark and so grievously disfigure the Hinduism of this latter and degenerate age. And when the present generation shall succeed in throwing off this incubus of sensuality under which they now labor, and will rise to the high spiritual atmosphere in which the "sainted ancestors" lived and moved,—when they will worship Shiva and Vishnu, not as now, but as these gods were once worshipped,—then may we look for the regeneration of India! Of course, nothing could have been more perfectly agreeable to the feelings of a Hindu audience than to be talked to in just this way; and when we add that he more than once alluded to the impossibility that India would ever accept a "foreign religion" no one will be surprised at being told that he was cheered to the echo. The impression that his lecture must, we think, have left on any Hindu's mind was this—that the worship of Shiva and Krishna, if properly carried on, was all that was wanting to secure the regeneration of the land. The speech was nothing else than a glorification of ancient Hinduism.

As we listened to the Babu's eloquent sentences we fell into a train of thought. Can it be, we thought, that the Brahma Samaj, which we always supposed was nothing if not a protest against idolatry, has fallen so low as this? Is not the Babu's lecture a confession of failure—a confession that the Samaj has within itself no power capable of effecting that religious regeneration which all Brahmists know well enough that India needs? And so, is not the Samaj just falling back to the advocacy of ideas which are really Hindu, in the hope of gaining those adherents which it cannot gain by the advocacy of the principles it has all along professed? It may have been an ungenerous suspicion on our part; yet there are not wanting signs that it is well founded. And the theory that the Samaj is "relapsing into Hinduism" is not new.

The Babu's second lecture—on Christianity—was a surprise to us. In that he took most orthodox ground; our suspicion formed at the hearing of the former address began to give way. According to the Babu on this occasion, what India needs for its true reformation is none other than the Spirit of Christ. Surely the Babu is right now. May he and all his co-religionists have that Spirit in abundant measure! May it lead them into all truth!

Yet we are in difficulty as to the real position of the Samaj. Which lecture are we to believe? Are we to accept the doctrine of the lecture of Wednesday evening, which would only carry India back to the post-Vedic times, or are we to accept the teaching of Saturday evening, and say that the Samaj is verging on Christianity? Or is this merely an illustration of the thing we have so often heard—that the Samaj is eclectic? Truly, the eclecticism which one evening points the road of holiness as lying in the direction of Shiva-worship, and three days after holds up Jesus of Nazareth as the great model of our lives, is of a sort which may demand the curious contemplation of the philosopher, but which practically is likely to have very few followers. And the fewer the better, we say.

We do not regret that the lateness of the date at which we set about the preparation of our *Notes and Intelligence* for the present Number prevents us from taking much notice of the unfortunate controversies which have been going on recently between the friends respectively of missionary and Government education. We refer especially to Mr. Miller's long newspaper controversy with Prof. Duncan, and to the discussion between the *Bombay Guardian* and the *Times of India* with reference to the language on certain occasions of a former head of the Bombay Educational Department. We call these controversies "unfortunate," and we do so advisedly. For nothing could more effectually widen the distance which we are sorry to see existing between the two sets of educationalists than such discussions, pervaded with a spirit which is hardly friendly and courteous, and rife with personalities which come very near being bitter. They are to be regretted for every reason, and we are exceedingly sorry that any cause for them was ever furnished. Undoubtedly there are differences, and serious differences, between the Government Educational Departments and the missionary societies. We are sorry that the Government Departments do not, as we think they very profitably might, look with greater favor on missionary education; we are sorry that in some cases—as is, we suppose, unquestionably the fact—some of the educational officers of a professedly neutral Government throw the whole weight of their influence against the religion of the Bible. But we think that missionaries pursue a totally wrong course when they keep these differences so constantly before the public mind, and when they say so much about the "godless education" of our Government schools. We believe that the position of entire religious neutrality which the Indian Government has taken on the subject of education is the only safe and wise position, not only for the Indian Government, but for any Government. This may be "secularism" pure and simple, but we cannot help that. Even secularism may contain some grains of right to commend it. The fact is that both the Government and the missionaries have the same end before them; that object is the elevation and improvement of the people by means of the best education which it is within the power of either to bestow. It is true that the missionaries aim also at something beyond this, at which the Government does not and cannot aim. Yet that does not detract from the truth of the statement that, so far as it goes, the object of Government education is the same as that of missionary education. Such being the case, is it not very poor policy for the advo-

cates of these two systems to quarrel with each other, to call each other hard names, to engage in controversies which can only embitter the minds of each party against the other? Would it not be better to accept the fact of a common aim as a ground rather for friendliness and coöperation, so far as possible, than for mutual recrimination and angry words? There may be features about Government education of which some missionaries cannot conscientiously approve. But will these faults be obviated by newspaper tirades against "godless education"? The result of an education in which nothing of religion can be taught may in some cases be very bad. Missionaries have the remedy in their own hands by starting and carrying on better schools than those of the Government, in which religion can be taught, and by increasing their efforts to indoctrinate the young men of the country in religious things by other means. Either of these methods would be far more efficacious than hard hits in the daily papers. We wish that we could believe that we had seen the last battle between the educational missionaries and the Government professors.

Our readers have doubtless noticed ere this the plan which we have pursued in conducting this *Review*, of allowing both sides of certain disputed subjects to be presented on our pages, under the respective signatures of their advocates. In this way several subjects have already been discussed. The question of Sabbath observance has been placed, in two aspects, before our readers, and we publish in this Number the last of two articles about it. So of the question of Asceticism; the paper on *Self-discipline* in this Number may very profitably be read in connection with that of Mr. O'Neill on *Asceticism in its relation to mission work*, which was printed in our Number for April last. It must be understood that for articles thus printed under the names of their authors we accept no editorial responsibility. Recognizing the value of perfectly free discussion, we seek to impose as few trammels as possible upon those who write for our pages, although the instances in which we disagree *in toto* with our contributors are sometimes numerous. But we do not believe in the strait-jacket theory of editing. Liberty of thought and expression is the glory of Protestantism. Perhaps some of our readers will be surprised at seeing Mr. O'Neill's Article on *Confession*. We have just said enough to explain our reason for admitting it; we would admit an article from His Holiness the Pope if he would only favor us with a contribution, and consider our fortune made by so doing! Yet, when our readers overcome their horror sufficiently to consider carefully what Mr. O'Neill has said, they will not find anything very atrocious in his Article. We doubt if they will be able to disagree with the conclusion to which he comes, that voluntary Confession is perfectly legitimate. If a Christian finds by experience that his growth in grace is promoted by the habit of confessing his transgressions to some Christian minister in whom he has confidence, and receiving from him "ghostly admonition and comfort," it is very hard to understand why he should not be allowed the privilege. It is true that in this article Mr. O'Neill has told only half of his story, and that in his view the practice of Confession on the part of the penitent is associated almost indissolubly with the power of Absolution on the part of the

priest. And had he pursued the subject into this region of thought we should all have found much more reason for serious disagreement with him.

Yet we must weigh tendencies as well as study the character of things as they stand alone. And the great objection to the practice of Confession is not to be found in the thing itself so much as in what it leads to, especially when associated with Absolution. Voluntary Confession is one thing; but, with the history of Rome before us, we look upon it as only the thin end of a wedge of which the thick end is intellectual bondage and priestly rule. Voluntary Confession without Absolution may be as innocent, even as beneficial, as Mr. O'Neill says; but people will think that voluntary Confession leads on to compulsory Confession and to all the evils of priestcraft. It is on account of its tendencies more than on account of its essential character that Protestants object to Confession.

Against one thing we enter our protest. It is that habit, only too common in some quarters, of objecting to certain doctrines or practices not because they are felt to be necessarily wrong or bad in themselves, but because they are closely associated in the objector's mind with some system of which he disapproves. It seems to us that very much of the opposition to Confession and Ritualism in England, which finds such vigorous expression at religious meetings presided over by the Earl of Shaftesbury and other excellent gentlemen, is of this illogical kind. Romanism as a system is both hated and feared—not always, we imagine, very intelligently. And so everything in any way connected with Romanism is brought under the ban, and, without stopping to inquire what the thing is in itself, or what its tendencies are, a multitude will be found ready to join in the cry of condemnation just because it has something to do with Rome. There is much that is good and noble and true in the Romish Church; and nothing can be more unreasonable than such opposition to Ritualism, for instance, which resolves itself logically into this—Ritualism is very much like Romanism, therefore Ritualism is a soul-destroying error. Ritualism may be wrong, and Confession may be wrong, but the fact of similarity to Romanism does not prove it. All is not gold that glitters. Neither is all wrong which is Romish. We must examine the things themselves, apart from the system.

A truce has been called in Ceylon. A compromise was proposed. The Bishop of Colombo offered, we believe, to waive for the present the right of vetoing the appointment of catechists and other lay agents connected with the Tamil Cooly Mission, and to restore Mr. Clark's license, provided that he should be allowed to exercise the same control over that Mission as over any of the other missions of the C.M.S. To this the home committee of the C.M.S., we are informed, assented, when suddenly it was discovered that the committee of the Tamil Cooly Mission in Ceylon had not been consulted; and when at last their consent to the new arrangement was asked, they flatly refused to grant it! Since this unsatisfactory termination of the effort to compromise the trouble, we have had little or no intelligence of the progress of the struggle. The ecclesiastical atmosphere has been calm. We can but trust that the present calm betokens a speedy and permanent peace.

We learn with pleasure that the Theological School in connection with the American Marathi Mission at Ahmadnagar is to be opened on the 1st of January, 1878. The first term will continue until October next, with a short vacation in May. The Institution will be under the care of Rev. R. A. Hume, who will also give much of the instruction; he will be aided by Rev. Dr. Bissell, who will lecture on Biblical and ecclesiastical history, and instruct in natural science and mathematics; also by Rev. R. V. Modak, the pastor of the native church at Ahmadnagar, and perhaps by others. The benefits of the school are not to be confined to students of the American Mission, but pupils from any other mission will be received if they wish to attend. While Marathi will be the chief medium of instruction, such members of the school as may be capable of profiting by instruction in and the further study of English will be taught in that language too, and will be furnished with suitable books for reading; essays and sermons in English will also be written and criticized. Several buildings have already been erected for the accommodation of the students who may attend the School, and a lecture room is to be put up as soon as may be. The School can hardly be called a new one, as several classes of theological students have in past years been conducted through their course of Biblical study under the Ahmadnagar missionaries, and been sent out into the field of labor as pastors and evangelists. But, though not wholly new, the School has never before had buildings of its own, as now, nor has it ever been thoroughly established as a permanent institution. Efforts are to be made to secure for the School an endowment when possible. Thus far the great depression in business in the United States has prevented success in this direction; but now, as brighter prospects are opening before the people of America, we hope that the endowment will be soon secured, and the Ahmadnagar Theological School made a permanent means of blessing to the Bombay Presidency. The Mission is to be congratulated on their success in getting a man of so enlarged and liberal views and of such thorough scholarship as Mr. Hume to be at the head of its Institution.

The heresy hunters have fallen foul of Professor Max Müller. The provocation is a letter from the professor to a Bengali gentleman, which was going the rounds of the papers a few weeks ago, for a second time. The *Lucknow Witness* put a passage from this letter side by side with an extract from Professor Müller's missionary address in Westminster Hall, delivered in 1873, and solemnly argued from the difference in tone that Max Müller must have changed his views recently, or else that this letter does not accurately represent him. The joke of it is that the letter about which they are making such a fuss is an *old letter*, written at least four years ago,—more than that for aught we know,—and which had the run of the newspapers in 1873. We republished the letter ourselves in our October Number of that year. The "recent change of views" is thus seen to be wholly without foundation; and we do not believe that, fairly interpreted, the letter is half so heretical as the guardians of doctrine would have us believe.

The moral of all this very plainly is,—read the *Indian Evangelical Review.*

Two new bishoprics in connection with the English Church in India have been founded—those of Lahore and Rangoon. To the former the appointment is announced of Rev. T. V. French, for many years a most devoted and efficient missionary in India of the C. M. S. His appointment gives much satisfaction to all in North India who know him, and we may say to all throughout India who know of him; though, as we have before remarked, it does seem a pity to spoil a good missionary even for the sake of getting a good bishop. The Low Church party will be especially pleased by this appointment. The existence and present prosperous condition of the C. M. S. divinity college at Lahore is largely due to Mr. French's exertions; he was at the head of the college himself for some years, and in his new and more influential position he will doubtless be able to assist it in many ways. With Mr. French's early missionary experience and predilections, we imagine that he will be very much of a missionary bishop; our brethren of the English Church in the north-west are greatly to be congratulated on his elevation to the episcopate.

In British India the Musalmans make hundreds of converts, while the Christian missionaries with difficulty make ten. Thus Mr. Bosworth Smith. Last year, therefore, the Musalmans must have made, at the very least, 66,000 converts. Where are they all? Has anybody in this country heard of this truly wonderful accession to the numbers of the faithful? Would it not be well for the Shekh-ul-Islam to advertise for his missing followers?

Missions in other lands.

It is very strange, though most gratifying, to learn that in spite of the confusion everywhere prevalent in the Turkish empire for the past two years, missionary work has been interfered with only to a very slight extent. The Eski Zaghra station in Bulgaria, and perhaps that of Samakov also, has been broken up by the war, and in the former case the missionaries of the American Board were first sheltered by friendly Turks, and then compelled to flee to Constantinople, with the loss of all they possessed save the few articles they were able to collect in haste and carry with them in their flight. In Asia Minor, the mission stations of Erzerum, Bitlis and Van, with their out-stations, have suffered severely. With these exceptions none of the stations of the American Board's missions have been materially injured, and the past year has on the whole been a most prosperous one for the Turkish missions of that Society. At Monastir, in Bulgaria, a town lying far from the course of armies, congregations have just been reported double in size those of former years. We fear that the Methodist missions north of the Balkans have suffered more severely, though we have seen no definite reports from them. What may be in store for all the missionaries in that afflicted land no one can foretell, but it is natural to indulge in dark and gloomy forebodings.

Meanwhile we are left in serious doubt as to one important question,—In the interests of religious freedom whose triumph is to be hoped

for, the Czar's or the Sultan's? Dr. Hamlin, of Constantinople, a man of wide and accurate acquaintance with the Eastern question in all its bearings, and deeply versed in the mysteries of the Oriental character, a shrewd observer, too, of passing events, hesitates not to declare that, though Turkey may be bad, Russia is much worse; and that, while under Turkish rule some degree of religious tolerance actually exists, and missionaries of all faiths can prosecute their work undisturbed by the Government, the dominion of Russia would quickly put a stop to anything that looked like proselytizing in the face of the orthodox Greek faith. On the other hand, Dr. Schaff, of New York, who has recently returned from an extensive tour in the Levant, during the course of which he saw and conversed with a great many missionaries, states that he did not see one who hesitated to express his hopes that the downfall of Turkey was at hand. Missionaries, too, at Erzerum, on the very borders of the Russian territory, have more than once crossed the frontier, and have never, so far as we can remember the reports which they have made, found any difficulty in preaching and selling Bibles, etc., provided they complied with a few prescribed formalities relative to the holding of public meetings—such as the Russian Government demanded of all who wished to assemble the people together for any purpose. And now we read that the fugitive missionary families of Eski Zaghra were sheltered by friendly Turks, and that the Turkish authorities have issued instructions—we hope they may prove more powerful to accomplish their end than such orders have too often been in the past—that the Christians are not to be molested, etc., etc. One thing, at least, is true: this all shows that the Christian missionaries in Turkey have won the respect of those among whom their lot has been cast.

We noticed before the fact of a remarkable increase of interest in connection with the work of the American Presbyterian Mission in Persia. Rev. Mr. Labaree writes that the revival has been one of very great power—greater than has ever been known in the past history of that Mission; and it is a Mission which has behind it a revival history perhaps more remarkable than that of most missions. In years past, under the preaching of such men as the late Dr. Perkins and the late Rev. D. T. Stoddard, revival followed revival with very great power. Now we learn that in many of the mission churches the audiences have risen from scores to hundreds, and that the services have been of the most absorbing interest. Native preachers have for the most part carried on the work. For many years no effort was made outside of the Nestorian Christians who dwell along the western shore of Lake Oroomiah; but a few years ago the Mission enlarged its borders, and occupied Teheran and other cities in Persia proper. The natural result has been a marked growth and improvement in the mission work. Now effective work is carried on for the Armenians and Musalmans as well as for the Nestorians, and is spread over a large extent of country, with important centers at Teheran and Tabriz. Such growth has, of course, done much to command the respect of all classes. Formerly a Nestorian could hardly dare to preach in a Musalman village, but now work of this kind is quietly going on in scores of places. Five of the churches support their pastors, and besides pay part or all of their school expenses,

which are constantly increasing as the standard of the schools is yearly rising. This year three high schools have been opened, the pupils in which board themselves. The work of this Mission being at first confined to a small region was well done; hence its enlargement has been effective. Dr. Holmes, a member of the Mission, writing of the work of the past year, says, "It looks as if the harvest time, for Oroomiah at least, was "coming, and that the seed planted and watered through so many years "is now bringing forth abundant fruit for eternity."

It is with the utmost satisfaction that we notice the movement among the Chinese missions towards self-support. The recent Conference at Shanghai gave an excellent opportunity for the expression of the views of the missionaries on this important point. We learn that one of the missionaries declared that the opinions now held were far in advance of those held twenty-five years ago; it would be strange if this were not the case. Although there does not seem to be much uniformity in the salaries given by the different missions to the native helpers and pastors, still there is a very marked progress towards self-support, and in almost all the missions the people are encouraged to contribute, according to their means, not only to the support of their own pastors, but also in some cases to the schools, and to benevolent work as well, apart from their own Church. One congregation having a foreign pastor employs a deacon at three dollars a month to visit the sick.

We hear of Bible revision in Madagascar. The first translation was made in 1835. During the subsequent persecutions, when the missionaries were driven from the country, nearly all the Bibles were destroyed. But some were buried, and thus preserved until happier days. The work of revision has been going on for two years. The revision committee is composed of three missionaries of the London Missionary Society, one of the S. P. G., one of the Quaker, and two of the Norwegian Missionary Society.

One of our home papers very concisely epitomizes the work in Madagascar of the London Missionary Society. This Society has quite thoroughly covered the island of Madagascar, it says, with its missions, and has upwards of a thousand Christian congregations on the island, which are under the care of about twenty missionaries, forty or fifty educated native evangelists and pastors, 200 or 300 pastors less educated, and a large body of men who occasionally preach. There are 700 schools, in which 45,000 native children are taught; among them are high schools and a normal school, in which over a hundred young men are in training to become schoolmasters. The educating power of the press is also in active operation, and between two and three hundred volumes are issued every year. The island has been more thoroughly explored during the last few years than ever before, and in the same time missionary efforts in all directions have received a fresh impetus.

Missionary Conferences are becoming quite fashionable, and with good reason. The latest is reported from South Africa. It was held in

April last at Pietermaritzburg. The attendance was small, consisting of three members of the mission of the American Board among the Zulus, who seem to have been the prime movers in the matter, eight Wesleyan missionaries, and seven other clergymen, of whom at least five were connected with four European societies, and two seem to have been pastors of churches in Natal,—whether native or not we cannot say. Practical questions came before the Conference, such as the practice of selling girls for wives, the native ministry, industrial schools, education, etc. The organization is to be perpetuated as the "Natal Missionary Conference."

The Protestants of France are a small body, but are sufficiently strong to make themselves felt. They are said now to number about 800,000, and have 1,070 Sabbath-schools. The great event among them of late was the opening of the Protestant Faculty of Theology in Paris, in the buildings of the Collége Rollin. Such a thing has never been known in that city before, even during the period when the Edict of Nantes was in force. Four professors have already been appointed to teach respectively Christian ethics, Christology of the apostles, dogmatics, and exegesis of the Book of Job. At the ceremony, when the decree constituting the new Faculty was made known, the Rector of the Academy congratulated France on the opening "of a new focus of light in Paris."

Foreign Missions at home.

Some one once asked Mr. Spurgeon, "Will the heathen be saved if "we do not send missionaries to preach among them the Gospel?" Mr. Spurgeon very appropriately replied by asking, "Will you be saved if you "do nothing to send missionaries to the heathen?" The command, "Go "ye into all the world and preach the Gospel to every creature," is just as binding as any other. Failure to engage in missionary work in some way is just as plainly disobedience as failure to perform any other prescribed duty. Christ's jealous regard for this command may be seen from the blessings bestowed upon those churches which have been especially forward in obeying it. The following is told of two Presbyterian churches in America, one large and the other small, to which the question of contributing to foreign missions was submitted. The first refused to do anything for others, and spent all its efforts upon itself, but the other gave according to its ability. Not long ago the latter held a jubilee on the occasion of paying off its debt, and was just entering upon a precious revival, while the other had been reduced to such straits that it had been obliged to sell its church building. Appreciating the duty of work for foreign missions, and the value of such work for the spiritual good of the churches at home, the Presbyterians of the United States have adopted the following resolution:— "That the presbyteries be instructed to require of each non-contributing "church a written reason for the omission of the foreign mission con- "tribution, and that the reason given be written on the records of the "presbytery."

This reminds us of an incident connected with the early history of the American Board of Commissioners for Foreign Missions. Many years

ago, when the Board had just been formed, the effort was made to obtain for it a charter from the legislature, in order to give the new Society legal standing. The attempt met with opposition, of course, and one of the speakers against it denounced the Board as a means for the export of religion, whereas the people at home had none to spare; to this the reply was made that "religion was a commodity of which the more we exported "the more we had remaining." A saying of which the truth is sufficiently apparent.

OWING to the depression of business in America, several of the missionary societies of the United States have recently been suffering from debt. The American Board began its last financial year with a debt of over thirty thousand dollars, and ended it with one of nearly fifty thousand. The annual meeting has just been held at the city of Providence. At one of the sessions a good man—not officially connected with the management of the Board—suggested that this whole debt be paid off on the spot. Others deprecated such hasty action, fearing failure, which might react disastrously. But the faith and enthusiasm of the original mover of the scheme was not of a kind to be put down. He stuck to his text; and the audience, numbering something like three thousand, caught his enthusiasm. Pledges were called for. From all parts of the audience answers came back—one dollar, five dollars, ten—a hundred, a thousand, and in two cases five thousand dollars. In a short time nearly forty thousand dollars were promised. The enthusiasm of the audience increased with each addition to the list of pledges. "The money must be raised to-night," said the vice-president of the Board. The money came pouring in. The enthusiasm was intense. Applause and cheers followed each announcement. At last, amid great excitement, the sum of 47,400 dollars was announced. The exact sum needed was 48,000. There was a moment of intense silence, and "Here's 500 dollars more" rang out from the platform. Then, says the newspaper report:—

"One of the tellers quietly said, 'Here's odd change enough to make up the 'rest,' and a moment later it was officially announced that the round sum of 48,000 dollars had been pledged. Then the pent-up excitement broke forth in a manner which entirely eclipsed all the previous bursts of applause. There were shouting, and clapping of hands, and stamping of feet, and rapping of canes, and shaking of hands, and laughing for joy, and weeping, and waving of handkerchiefs, and swinging of hats, and, in short, everything that could express the joy and satisfaction which pervaded the assembly. Then they joined most heartily in singing 'Praise God, from whom all blessings flow.' Rev. Moses Smith, of Michigan, offered the closing prayer, the benediction was pronounced, and that vast audience (for, though 'twas half-past ten o'clock, nearly all had remained to the end) dispersed with more of real satisfaction on their faces and in their hearts than often falls to the lot of an assemblage."

THE American Baptist Missionary Union was also seriously crippled; we believe its debt was just about as large as that of the American Board. The annual meeting of this Society occurred last May at this same city of Providence, where the Board has just met. Strange to say, its experience was exactly the same. An energetic and non-official layman made up his

mind that the debt should be cancelled, and cancelled it was—right on the spot. This pleasant coincidence in the experience of the two great missionary societies was noticed at the meeting of the Board to which we have above referred.

We are sorry to find that the Church Missionary Society is in great difficulties from the same cause. In order to meet the emergency, the Society's missions at Constantinople and Smyrna are to be closed, and the missionaries withdrawn; two missionaries are to be withdrawn, though for special reasons, from the Palestine mission; the special mission for the Muhammadans in Bombay is to be closed, and the missionary—our friend Rev. Mr. Deimler—is to be withdrawn; the appropriations for the Indian missions are reduced to the amount of £3,850, especially in the line of vernacular schools and native agents; a careful review of the several stations is to be made, to see if still further reduction cannot be effected; several old missionaries are to be put on the disabled list; four missionaries now at home are to be kept waiting another year, though ready to return to their fields; until an adequate income is secured, no more new missionaries are to be sent out, after the departure of those for whose sailing arrangements have already been made; and fewer students are to be kept under training at the Society's college at Islington. Besides all this, which looks like a pretty extensive reduction of expense, arrangements are to be made, if possible, to throw more responsibility on the native churches in Manitoba and Sierra Leone, and to secure larger local support in New Zealand. This last step, by the way, is a step in the right direction; and while it will relieve the treasury of the Society at this juncture to have the churches come forward and do more for themselves, and also to have the Christians of New Zealand add to their contributions, the thing is yet one which ought to be done on its own account. Our sympathies are deeply enlisted in behalf of the veteran missionaries who are to be thus summarily withdrawn from their fields of labor on account of the failure of their fellow-Christians at home to support them, and we hope that the treasury of the Society will soon be full to overflowing.

In spite of these financial troubles, a number of new missionaries—twenty-four, we believe—are about leaving England in connection with the C. M. S. And several old missionaries are returning. Of these, twelve come to this country; three of the twelve are old laborers, the others are new recruits. One of these latter, Rev. Jani Alli, is a native of India; he was a Muhammadan, converted some twenty years ago at Masulipatam in connection with the labors of Rev. Robert Noble. He went a few years ago to England, and at his own expense has acquired a good education, having taken a degree at Cambridge. He comes out on the footing of a European missionary, and will join Rev. Mr. Shirt at Haidarabad, Sindh. The plan of establishing a collegiate department at Bombay in connection with the Money School, however, being in contemplation, Mr. Jani Alli may perhaps be hereafter transferred to Bombay, for the purpose of joining the staff of the college.

The American Bible Society was founded in 1816—twelve years after the British and Foreign Bible Society. The two organizations have ever worked together with the utmost harmony, though the field of operations covered by the British Society is much more extensive than that occupied by the American. Up to 1877 the issues of the British Society have been about 79 million copies, and of the American Bible Society about 34 millions. Next in order is the National Bible Society of Scotland, established in 1861, which has issued about 4½ million copies; then comes the Prussian Bible Society, dating from 1805, which has issued 4,000,100 copies. In India the Madras Bible Society has done more than any of its Indian sisters, its issues since 1820 being 2½ millions. Calcutta reports 1½ millions.

The *Lucknow Witness* mentions a statement in some home paper—the *Illustrated Missionary News*, we believe—to the effect that the Brahmans of Benares had raised a large sum of money for the purpose of sending a Hindu missionary to Australia; the *Witness* asks if the London paper has been deceived. Inasmuch as we in India have never heard anything of that novel missionary enterprise, we imagine it has been very thoroughly deceived. Some time ago the Brahma Samaj contemplated sending a Brahmist missionary to Australia, though nothing was ever actually done about it; perhaps this is what the rumor grew out of. Larger oaks have come from smaller acorns before this.

Obituary Notices.

It is always a pleasure to acknowledge genuine worthiness of character; and while as Protestants we cannot approve of all the religious views of the late Rev. P. Doyle, Roman Catholic Chaplain of Bellari, who died in August last, we can as Christians cheerfully appreciate the excellence of character, and enthusiasm in what his hands found to do, which marked his Indian career. We are indebted to one of the daily papers of Madras for a brief review of his life and labors. He was untiring in his efforts not only to propagate his religious faith, but also to ameliorate the temporal condition of the people among whom his lot was cast. His converts, we are told, were numerous, and some of them from the higher castes. In thus laboring directly among the heathen he set an example to his co-religionists which it would not be amiss for them, or at least for some of them, to heed. It is by such lives and by such labors as those of Father Doyle that the Church of Rome is to redeem her fame.

We have a sad pleasure in publishing the following minute, adopted by the Calcutta Missionary Conference on the occasion of the lamented death of our friend and fellow-laborer, the late Rev. R. J. Ellis :—

"The members of the Calcutta Mission Conference desire to express their deep sorrow at the unexpected removal from them by death of their brother, the Rev.

R. J. Ellis, of the Baptist Mission. Mr. Ellis landed in India in 1860, and remained in this country until his death, in July last. He was stationed first at Soory, Beerbhoom ; afterwards he removed to Burrisal, then to Jessore, where he lived nearly eight years, and in 1875 he removed to Calcutta, taking up the work at Entally. He was an excellent Bengali scholar, and both by voice and pen rendered good service in the cause of missions. He was a very efficient bazar preacher, as his knowledge both of the language and of the people were so good. He loved the work to which he had consecrated his life, and his earnestness in it was very marked. His stern sense of duty, his earnestness, and the depth of his affections endeared him most to those who knew him best. Mr. Ellis had suffered occasionally from illness during his residence in the country, but as a rule he had enjoyed very good health. In the early part of June he seemed as strong as any of his brethren, and stronger than many, but in the middle of the month an attack of fever prostrated him. He had partially recovered, and it was thought that a visit to the Neilgherries might restore him to complete health. He left Calcutta by steamer on the 4th July, and reached Madras on the 13th, apparently as well as when he left Calcutta. But the next day he was again seized with fever, which rapidly assumed such a form that he became unconscious, and died on Monday evening, July 16th. The members of the Conference express their heartfelt sympathy with Mr. Ellis' widow and orphan children under this severe blow, but rejoice to believe that the God of the fatherless and the widow will ever be with them. They mourn the loss which the Church of Christ in Bengal has sustained. They had hoped that their brother would have been spared for many years longer, to engage in the work which he so much loved, and for which he was so well fitted, but the Lord in his wisdom and love has taken him to the higher service of the upper world. We thank God for the grace given to our brother, which made him faithful unto death, and we pray that we may be enabled to follow him as he followed Christ, and to do so all the more earnestly as God is thus reminding us again and again that the time will soon come when our work, too, shall come to an end."

We can now do no more than mention the sudden death of the Rev. T. L. Wells, of the Irish Presbyterian Mission in Gujarat. Mr. Wells had but recently returned from a furlough at home of several years' duration. He took up his labors again in the hope of continuing them for a long time to come. He was largely engaged in educational operations at Surat, and was the author of an Anglo-Gujarati series of translations now universally used in the English schools of that region. His death was very sudden,—caused, we believe, by some trouble in the heart. His afflicted family and Mission have our deepest sympathy.

Reports received.

We beg to acknowledge wtth thanks the receipt of the following Reports :—

Indian Report of the Orissa Baptist Mission for 1876-77.

The Fifty-seventh Report of the Calcutta Corresponding Committee of the Church Missionary Society, being for the year 1876.

The Twenty-second Annual Report of the Ghazipore Mission in connection with Gossner's Evangelical Missionary Society in Berlin, from July 1876 to June 1877.

Eighth Report of the Chutteesgurh Mission in connection with the German Evangelical Missionary Society in the United States of North America, for the year 1876-77.

Report of the Irish Presbyterian Mission in Gujarat and Kattiawar for 1876.
Twenty-fourth Report of the Gujarat Tract and Book Society, for 1876.
Report of the Gujarat Orphanage for the year ending 3rd April, 1877.
Forty-ninth Annnal Report of the Bombay Tract and Book Society, presented May 10. 1877.
First General Report of the Boys' Industrial Home at Satara, to July 31st, 1877.
Fifty-eighth Annual Report of the Madras Religious Tract and Book Society, etc., for the year ending 30th September, 1876.
Report of the Hindu Girls' Schools in connection with the Church Missionary and Indian Female Instruction Societies for the years 1875-77.
Report of the Cooly Mission in connection with the London Missionary Society, Travancore, for 1876.
Report of the Jaffna Religious Tract Society for the year 1876.
Annual Catalogue of the Bassein Normal and Industrial Institute, 1877-78.
Report on the Schemes of the Church of Scotland, 1877.
Sixty-first Annual Report of the American Bible Society, presented May 10, 1877.

Art. IX.—BOOK NOTICES.

The Trident, the Crescent, and the Cross; by Rev. James Vaughan, C.M.S., Calcutta. London: Longmans, Green, & Co., 1876. Pp. 344, 8vo.

Several valuable contributions exhibiting the religious history of India have recently been made by missionaries, the latest of which is the one under review. It was our intention, we may say in passing, when this work was published, some months ago, to devote an entire Article to a careful review of it; but unfortunately we were unsuccessful, through a curious course of mishaps, in getting hold of a copy of it. And now that the work is before us, it seems rather late to review it at so great length as we at first proposed. This is our apology for publishing at this late date so short a notice as the present of so useful a book. Most of the topics treated in this work have been ably considered in Robson's *Hinduism and its Relations to Christianity*, Sherring's *History of Protestant Missions in India*, and the works of various philologists who are particularly interested in Indian lore. Yet there is a great need of more general and minute information about the religious past of this land, and what that past teaches as to the best methods of appreciating and meeting the religions which confront the Christian laborer here, and of commending Christianity to the present generation of its people. We therefore welcome this new book, and are glad to recommend it as a broad, philosophical and interesting work.

A general acknowledgment of indebtedness is made in the preface to a few other books on the same topic, and perhaps the matter used has become general enough property not to require more definite acknowledgments. Still, so many cases occur of similarity or even identity with statements occurring in Robson's work, including several identical quotations from current newspapers, that one feels as if in such instances special acknowledgments are due. Yet it is conceivable that two men with similar objects in view may for years have been independently collecting matter which will often prove to be identical.

But a serious defect of this book is the almost total absence of all references to authorities or to books from which quotations are made. A scholarly and critical reader always desires to know the sources from which a writer draws conclusions, and to be able to verify them for himself. The mere fact of references being given inspires a reader with a degree of confidence respecting the scholarship of an author, and their absence awakens distrust. There are scores of professed quotations from the Vedas and Manu, but we have not noticed a single reference by which these quotations could be verified.

It is a pleasing characteristic of this and other recent similar works that there is a hearty readiness to acknowledge, and even an effort to find, all that is true in Hinduism, Buddhism and Muhammadanism. As illustrations of this spirit we quote from Mr. Vaughan's book,—"It is *not* our "intention to dwell on the *darker* features; our concern is rather to see "how much of pure light and truth the ancestors of the Hindu nation "possessed." (p. 46.) "Does it [the Bible] claim for itself a monopoly "of divine light and moral truth? does it depict the outer circle, the "heathen world, as a region of unmitigated gloom? The only answer "to these queries is a full and decided negative." (p. 114.)

Yet, with this generous recognition of truth wherever found, there is no weakly sentimentalism indicating that all religions are good enough. We find what could alone have been expected from an earnest missionary—clear expressions of the immense superiority of Christianity, and its necessity for the moral regeneration of the race. "What advantage, "then, hath Christianity? Much every way; but chiefly in this, that it, "and it alone, *supplies the missing link*. Man has ever known his duty, "but he has ever lacked the power to fulfil it; Christianity alone has sup-"plied the power." (p. 115.)

Our author finds in the truths and partial truths which appear in heathenism and Islamism more than probably most men would feel authorized to do—indications of a tolerably full and clear primitive revelation by God to the ancestors of our race. He even holds that this primitive revelation more or less distinctly shadowed forth the doctrine of the Trinity, and offers as ground for this belief the Hindu idea of a species of trinity in unity. "Our convictions go with those who trace herein [the Hindu idea] an "adumbration of the great and solemn verity on which the Church of Christ "is grounded, and a further illustration of the great truth before adverted "to, that God has not left himself without witness even among those who "lack the perfect teaching of a divine [book] revelation." (p. 57.) It strikes us that if the doctrine of the Trinity is hardly shadowed forth in the Old Testament with enough distinctness to give any idea of the doctrine previous to the receiving the New Testament, no traces of divine teaching can be found in the Hindu Triad.

In some places in this book one cannot help feeling that there has been generalizing upon insufficient data. One example of this is the remark (p. 69),—"There seems ground to suppose that *human* sacrifice "was the *primitive* characteristic of the institution [sacrifice]; after a time "animals were substituted for men." At least one of the strongest evidences for this statement ought to have been given, but the only authority is the following foot-note:—"A curious legend in the Aitareya-brahmana "gives the history of the transition. It states that, as a man was being "slain for sacrifice, the part which alone was fit for sacrifice passed from "the man into a horse; the horse was then slain, but the essential part "again passed from it into an ox; hereupon the ox was killed, when the "important part passed into a sheep; from the sheep it passed into a goat. "As it remained the longest time in the goat, this animal was regarded as "preëminently fitted for sacrifice." Now this seems to us very insufficient evidence for supposing that human sacrifice was the primitive character of sacrifice even among the early Hindus, and from other sources, the Bible among others, we cannot believe this to have been the case among other peoples.

While we have offered a few criticisms on this book, on the whole it is able and well written. Especially valuable portions are the chapter on Caste, the exhibition of the development of pantheism and polytheism side by side, the description of the different schools of Hindu philosophy, and a more extended account of the rise of modern heretical Hindu sects than is found in other books. Mr. Vaughan has also enriched his work with frequent and interesting illustrative foot-notes. As examples we extract portions of two foot-notes:—(p. 29) "Some years ago, as a matter "of curiosity, the domestic relationships of twenty-seven Kulin Brahmans "were traced, and it was discovered that these twenty-seven men rejoiced in

"a grand total of 850 wives! * * The six Kulin families best known in "Bengal are called Banerjea, Mukherjea, Chatterjea, Gangooli, Ghoshala, "Kanjalala."—(p. 97) "We remember a case in which a brother mis-"sionary seated himself by one such religious devotee; he spoke to the "man as he might have spoken to a tree or a stone; not a responsive word "or sign was elicited, the man appeared to be lost in profound contempla-"tion. The missionary, however, delivered his message of grace and love, "and then went his way, leaving the Yogi as he found him; at least so it "seemed; but it was *not* so; it proved that the foreigner's words had been "like cold water to a thirsty soul; that anxious soul found therein an "unwonted topic of reflection: as he pondered, the fire burned, he quitted "his retreat, sought out the missionary, and at length found a better and "truer union with God than he had ever dreamt of before."

Our author thinks the present aspect of Brahmism to be more unfriendly to Christianity than it formerly was. (p. 219.) Of it he says,—"As a religious movement it has failed." (p. 220.)

One chapter is devoted to exhibiting the various aggressive efforts against false religions, and the views are broad and generous. Of Mission schools he says (p. 257),—"Speaking, as we do, after nearly twenty "years' experience of mission work in India; speaking, moreover, not as "an educational, but as a *preaching* missionary, we unhesitatingly avow "the conviction that, as the wholesome influence of high-class mission "schools can hardly be overrated, so can this agency on no account be "dispensed with without extreme peril to the cause of Christ in India."

The closing portion is a very brief presentation of the history of the native Church, which is more fully given in Sherring's *History of Protestant Missions in India*. Our author speaks strongly and truly of the necessity of judicious courage in leading the native Church to become self-supporting and self-propagating, and believes that this can without serious difficulty be brought about, if wise efforts are put forth.

Prize Essay on the Reciprocal Influence of European and Muhammadan Civilization during the period of the Caliphs and at the present time. By Edward Rehatsek. Bombay: Printed at the Education Society's Press, Byculla, 1877. Pp. 163, 16mo.

This essay was written some twelve or thirteen years ago, in response to a notification soliciting competition for a prize of Rs. 500 on the subject before us. Mr. Rehatsek failed to fulfil one of the conditions demanded—that the essays should be in the Urdu language. He sent his in Persian, with an English translation. Under the circumstances he received a moiety of the prize. The English version has just been issued in a neat form from the Education Society's Press. It is a very useful summary of the facts relative to the intellectual development of Muhammadanism, and especially to that development as it took place under the Khalifs of Cordova. We could wish that the author had traced more carefully than he has done the history of the revival of learning in Europe, and shown more plainly the part which Musalman thought played in it. His last chapter, on the influence of European learning on the Muhammadans of India at the present time, might well be circulated among the Moslems of the land as a tract. It contains matter which they would do well to think about.

Minor Notices.

We have a number of small books, pamphlets, etc., calling for a word or so each. An anonymous writer in a pamphlet on the Book of Job tries to show that the history of the Christian Church is prefigured in the experience and sufferings of the patriarch. He has allowed his enthusiasm in the interpretation of symbols to run away with his judgment. The tract, by the way, is a reprint; it was first published some twenty or more years ago.—In a tract entitled *Humanity for Christ: not Christ for Humanity*, another anonymous author tries to demonstrate the proposition that "the "first Adam appears upon the scene only as the progenitor of a race which "shall form a fitting arena for the manifestation of the second Adam, who "was to be the destroyer of Satan and his works by union with, and "through the redemption of, the human family." Readers can judge of his success; to us his reasoning seems incoherent enough. It is really the doctrine of Restoration rehashed.—*Kassabai* is a little story written, we believe, by Mr. Rea, of the Irish Presbyterian Mission in Gujarat, while at home on a recent furlough, with the view of interesting the children of England in Indian Missions and the people among whom Indian Missions are carried on. It is prettily illustrated, and seems well adapted to its end.—We have the eighth edition of George Duncan's *Geography of India*, 160 pages, 16mo, but containing a vast amount of information well presented and concisely packed away. A practical teacher assures us that the book is an excellent one; we commend it to those having to do with mission schools. The Messrs. Higginbotham of Madras publish it.—Mr. O'Neill sends us the *Prayer-Book Responsory* in Hindi—most neatly printed at the Education Society's Press. The S. P. C. K. publish it.—We are glad to see Mr. Hughes getting on so well with his *Indian Christian Intelligencer*, but we wish he could find a better printer somewhere. A finer quality of paper, too, would improve the looks of his quarterly, and the articles he publishes are well worthy of a better setting out than they get.—Shall we *never* have the last of quarrels over the meaning of βαπτίζω? The Madras Auxiliary Bible Society print a short and sharp reply from Rev. Mr. Hay to charges brought against that Society by two Baptist missionaries with reference to this much-fought-over word. βαπτίζω may mean to immerse, or it may not; there is room for honest opinion on both sides. But it does no good to charge those who deny it with "intentionally corrupting the Word "of God." It is much to be deplored that here in India, of all lands in the world, Mr. Hay's answer now before us was ever necessary.—Last, but by no means least, comes to us from Scotland a ponderous volume—*Report on the Schemes of the Church of Scotland*, 1877. It is all there. Everything which our brethren of the Establishment in Scotland are doing, or trying, or planning to help the coming of the millennium is here described, and the amount of progress made is told. A good idea, this, to show in one volume the whole aggressive work of a Church, instead of leaving it to be hunted up in a big pile of flimsily bound pamphlets. We reserve the volume for future notice.

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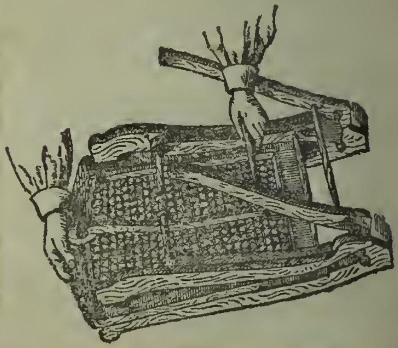

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